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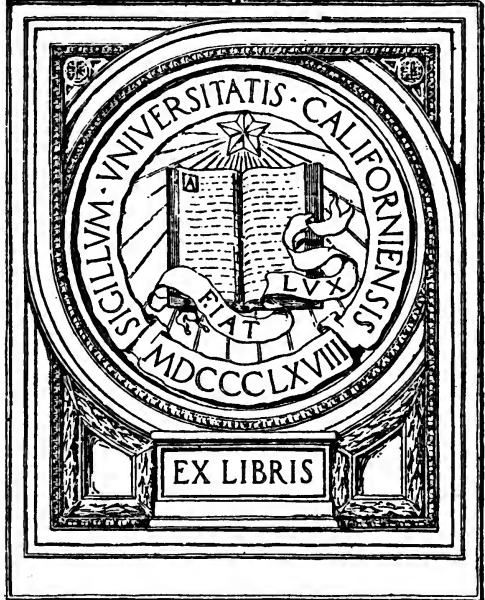
GRAECO-PERSIAN NAMES

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STONECIPHER



EXCHANGE







THE VANDERBILT ORIENTAL SERIES

EDITED BY

HERBERT CUSHING TOLMAN AND JAMES HENRY STEVENSON

# GRAECO-PERSIAN NAMES

BY

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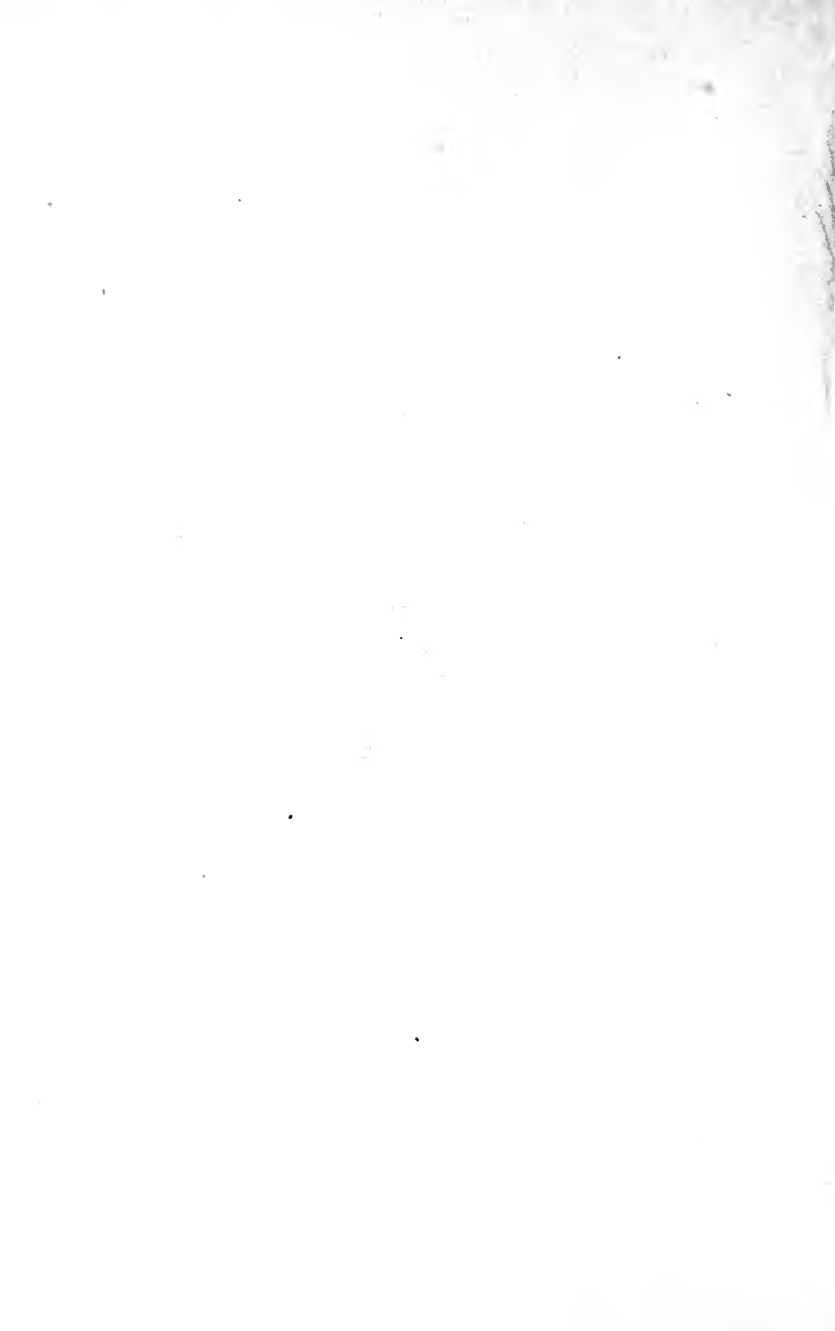
TO  
Herbert Cushing Tolman, LL.D., S.T.D., Ph.D.

διδασκάλῳ πολυμαθεῖ

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## FOREWORD

THE following work has seemed necessary because of two lines of interest which unite in this subject. It is intended to be a contribution both to the present all too scanty fund of information concerning the Ancient Persian people and language and to the interest and value of the Greek literature which deals with this people. The value of an investigation of this subject is further enhanced by the fact that so large a part of the Ancient Persian personal names now extant are preserved in Greek literature.

Ferdinand Justi's exhaustive work, *Iranisches Namenbuch*, furnishes a collection and historical classification of Ancient Iranian names, to which constant reference has been made during the preparation of this treatise. Due consideration has also been given to the etymological phase of Justi's work. The chief linguistic sources on which the author has relied are Tolman's *Ancient Persian Lexicon and Texts* and Bartholomæ's *Altiranisches Wörterbuch*. Due reference to these and other works is found throughout the volume.

Acknowledgment is here made of the valuable assistance rendered in proof-reading by Dr. H. C. Tolman and Dr. E. L. Johnson, both of Vanderbilt University.

The author owes Professor Tolman special thanks also for the personal interest which he has taken in this work from the beginning and for the wise counsel which he has ever been ready to give.

ALVIN H. M. STONECIPHER.

VANDERBILT UNIVERSITY, August 24, 1917.

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## ABBREVIATIONS

- Ar. = Aryan.  
Art. Sus. = Artaxerxes Inscriptions of Susa.  
Av. = Avestan.  
Bh. = Behistan.  
Bthl., Grund. = Bartholomæ, Grundriss der iranischen Philologie.  
Bthl., Wb. = Bartholomæ, Altiranisches Wörterbuch.  
Bthl., Zum Wb. = Bartholomæ, Zum Altiranischen Wörterbuch.  
comp. = in composition.  
Dar. NR. = Darius Inscriptions of Nakš-i-Rustam.  
Dar. Sz. = Darius Inscriptions of Suez.  
Elam. = Elamite.  
Fragm. = Fragmenta Historicorum Græcorum (Müller).  
GAv. = Gāthā Avesta.  
Goth. = Gothic.  
Gr. = Greek.  
Gram. = Grammaire du Vieux Perse (Meillet).  
Gr. PN. = Griechische Personennamen (Fick).  
Hdt. = Herodotus.  
Historical Grammar = Historical Grammar of the Ancient Persian Language (Johnson).  
hypc. = hypocoristic.  
I. E. = Indo-European.  
IF. = Indogermanische Forschungen.  
Keiper = Die Perser des Aeschylus.  
KZ. = Zeitschrift für vergleichende Sprachforschung.  
Lex. and Texts = Ancient Persian Lexicon and Texts (Tolman).  
Madressa Jubl. Vol. = Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume.  
Marquart = J. Marquart, Die Assyrika des Ktesias.  
Middle Pers. = Middle Persian.  
NB. = Iranisches Namenbuch (Justi).  
New Pers. = New Persian.

O. H. G. = Old High German.

Oss. = Ossetic.

Pahl. = Pahlavi.

PPA. = present active participle.

PPfP. = perfect passive participle.

Seal Inscr. = Seal Inscriptions.

Skt. = Sanskrit.

Xerx. Pers. = Xerxes Inscriptions of Persepolis.

YAv. = Younger Avesta.

ZDMG. = Zeitschrift der Deutschen Morgenländischen  
Gesellschaft.

## GENERAL DISCUSSION

1. AN investigation of the etymology and meaning of Græco-Persian personal names is carried on, by no means, without difficulties. One of these difficulties is apparent from the very title given to this work, GRÆCO-PERSIAN NAMES. The transmission of these Persian names through any foreign medium would naturally disguise them to a certain degree, but this is especially true when that medium is Greek.

The Greeks are commonly reputed to have been very inaccurate in the transcription of foreign names. This reputation is justified, at least with regard to their treatment of the Ancient Persian. Such names as Ἀραξέξης from Artaxšaθ<sup>r</sup>a, Μεγάβυζος from Bagabuxša, Σμέρδης from Bardiya, Τείσπης from Cišpi (Caišpi), and others testify to the freedom exercised by the Greeks in this regard.

2. But there were real difficulties to be encountered by the Greek writer who desired to record a Persian name. There were certain sounds in some of these names which could not be reproduced exactly by any of the letters of the Greek alphabet. Chief among them were those represented by the characters *c*, *j*, *θ*, *θ<sup>r</sup>*, *v*, and *š*. But variations in transliteration were by no means limited to these. A glance at the chapter on phonology will show that some of the other letters have just as varied a representation.

3. Another difficulty and source of variety is one which, however, cannot be charged against the Greek historian. This lies in the possible lack of unity within the Ancient Persian language itself or in the

existence of a number of dialects which contributed their share to the special forms of the names received by the Greeks.

4. The subject of Ancient Iranian dialects is one of which little is known. Literary monuments of but two of these ancient dialects have come down to us, the inscriptions of the Achæmenidan kings and the Avestan literature. The first of these was the language of Persis, the southwestern dialect; the locality of the other has not been definitely determined. That other dialects existed is evident, but nothing remains which furnishes direct knowledge. The question of how far these dialects influenced the proper names which the Greeks have handed down to us as Persian is one which must, for the most part, be left undetermined. The supremacy of the Achæmenidans stamped many things as Persian which did not belong to Persis proper. So a number of the names which Greek authorities give as Persian may have had their origin in other dialects. This, then, may account in part for the frequent dissimilarity between the Greek forms of the names and the corresponding Ancient Persian words.

5. As evidence of dialect influence upon certain names given us by the Greeks as Persian is cited the variety of forms in which I. E.  $\tau r > Ar. \tau r$  appears. It is represented in Ancient Persian by  $\theta^r$  (Tolman;  $\zeta$ , Meillet;  $\xi$ , Weissbach), which was probably a sibilant. This sound is reproduced by  $\sigma, \sigma\sigma$  in *'Ασιδάτης, Τισσαφέρνης*, and *ᾠμισος*, by  $\theta\rho$  in *Φαρναζάθρης* and *᾽Οξάθρα*, by  $\tau\rho$  in *Σατραβάτης* and *᾽Ατραδάτης*, and by  $\delta\rho$  in *Μεγασίδρης*. The  $\delta\rho$ , however, is doubtless only a Greek variation of  $\tau\rho$  or  $\theta\rho$ .

The transliteration of  $\theta$  (a spirant) also would seem to afford some evidence of dialect influence. As a part of the name of the god Mithra (written **Miθra**, **Mitra** for \*Miθ<sup>r</sup>a), it is represented by Gr.  $\theta$  (an aspirate) in *Μιθραδάτης* and *Μιθραφέρνης*, and by  $\tau$  in *Μιτροβάτης* and *Μιτραφέρνης*; elsewhere it is represented by  $\sigma$ —viz., *Ἀρτασύρας*, *Μασίστης*, and *Σατάσπης*.

6. One should not, however, be too positive in the contention that all these variant forms actually represent dialects. We know only the approximate value of certain Ancient Persian symbols and therefore cannot determine how nearly they are approached in sound by the Greek letters. Granting that no exact equivalent for such symbols existed in the Greek alphabet, which seems certain in the main, then we must recognize the fact that the Greeks were forced to choose merely the nearest representative. Very naturally the choice varied with different writers. It must be remembered also that the name of the god Mithra, which forms the prius of some of the names mentioned above, appears in the Art. Ham. inscription under the form **Mitra** instead of **Miθra**, as elsewhere. And it should be further noted that Anc. Pers.  $\theta$ , in the cases where it is represented by Gr.  $\sigma$ , is from Ar.  $\dot{s}$  < I. E.  $\hat{k}$ , and corresponds to Skt.  $\zeta$ . This sound is probably only imperfectly reproduced by  $\theta$ , being more of a sibilant than the other sounds represented by this character. If this be the case, Gr.  $\sigma$  would represent it much more nearly than Gr.  $\theta$ .

7. Involved in the question of Ancient Iranian dialects is that of the unity within the Ancient Persian language. In his *Grammaire du Vieux Perse*, page 4, Professor Meillet states that there are in the reli-

gious and official vocabulary of the inscriptions “*des traces nombreuses de faits étrangers au dialecte perse,*” and, continuing, he says, “*et, hors de la Perse, il existait déjà sans doute une littérature, écrite ou non écrite, à laquelle les Perses ont emprunté certaines formes quand ils ont eu à rédiger les inscriptions conservées.*” Cf. also Johnson, *Historical Grammar*, 157, 158.

8. In support of this theory is offered the fact that s and z sometimes represent Ar. š, Skt. ç, I. E. k̂, and Ar. ž, Skt. j, I. E. ĝ, respectively, although θ and d are to be expected. The contention is that these deviations are contained in religious, official, and technical loan words from a literary dialect.

The words, however, which contain s instead of θ—namely, *asman, stone, firmament; asa, aspa (comp.), horse; vasiy, utterly; visa, vispa (comp.), all*—seem not to be especially strong in support of this theory. In fact, they all express ideas sufficiently commonplace to be considered common possessions and not the property of any special group. Neither do the words containing z instead of d—namely, *vazarka, great, and zana (comp.), race, people*—confirm this theory. It is true that *vazarka* is used in the royal title, yet it is frequently found in more commonplace expressions (cf. Dar. Sz. c. 3, 4; *hya D[ā]rayavahauš XSyahyā xšaθ'am frābara tya vazarkam . . . who gave to Darius the king the kingdom, which (is) great*). The form \**vadarka* nowhere occurs. *Zana* appears in *paruzana, containing many kinds of races*, and *vispazana, containing all kinds of races*, which are merely descriptive compounds of a general nature.

9. The following seems to be the proper interpre-



tation to place upon these facts. The Ancient Persian sounds corresponding to Ar.  $\text{š}$ , Skt.  $\text{ç}$ , I. E.  $\text{k̄}$ , and Ar.  $\text{ž}$ , Skt.  $\text{j}$ , I. E.  $\text{ġ}$ , were not reproduced exactly by any of the characters of the cuneiform syllabary, Ar.  $\text{š}$  being represented in Ancient Persian sometimes by  $\theta$ , sometimes by  $\text{s}$ ; likewise Ar.  $\text{ž}$  by  $\text{d}$  or  $\text{z}$ . This conclusion is supported by the fact that  $\text{s}$  is never substituted for  $\theta$  when the sound represented is from a source other than Ar.  $\text{š}$ —that is, from Ar.  $\text{th}$  or  $\text{t}$ —and that  $\text{z}$  is never substituted for  $\text{d}$  when the sound represented is from a source other than Ar.  $\text{ž}$ —that is, from  $\text{d}$  or  $\text{dh}$ . This may show that  $\theta < \text{Ar. } \text{š}$  represents a sound different from that of  $\theta < \text{Ar. } \text{th}$  or  $\text{t}$ , and that  $\text{d} < \text{Ar. } \text{ž}$  differed in sound from  $\text{d} < \text{Ar. } \text{d}$  or  $\text{dh}$ . What this difference is is shown by the fact that these sounds are sometimes represented by  $\text{s}$  and  $\text{z}$ —that is, they partook of the nature of sibilants, which is perfectly in keeping with their Indo-Iranian origin.

10. But the question naturally arises, What determined the choice between these letters? Although the data at hand are too meager to admit of conclusive proof, yet they seem to warrant the naming of two points which are related to these phenomena—namely, phonetic environment and the historical stage or stratum represented.

11. The influence of phonetic environment is seen in *asman*, *asa*, *aspa* ( $< \text{Ar. } *a\text{š}ua$ ), *visa*, *vispa* ( $< \text{Ar. } *ui\text{š}ua$ ), where Ar.  $\text{š}$  becomes the sibilant  $\text{s}$  instead of the dental spirant  $\theta$  when it stands before the labio-nasal  $\text{m}$  or the labiodental  $\text{u}$ , and the  $\text{s}$  is retained after  $\text{u}$  has passed over into  $\text{p}$ , for the sake of greater ease in pronunciation.

12. The influence of historical strata in the language is recognized in several words. The two forms *asa* and *aspa* represent different transitional stages, thus: I. E. \*eḱwo-s > Ar. \*ašša > Anc. Pers. *aspa* > \*as(s)a > *asa*. Likewise in the case of *visa*, *vispa*: I E. \*uikwo > Ar. \*uīšša > Anc. Pers. *vispa* > \*vis(s)a > *visa*.

13. The same conclusion may be reached also from another angle. Both *asa* and *aspa* enter into composition. *Asa* is found in *asabāri*, *horseman*; *aspa* in *uvaspa*, *possessing good horses*. *Asabāri* is a military term involving the organization of the fighting force into horsemen and footmen, and indicates, therefore, a later stage of civilization. On the other hand, the idea contained in *uvaspa* is essentially primitive, being used as an epithet of a district or section of country. Moreover, *aspa* is always the form which enters into proper names, which are, of course, primitive compounds; cf. *Aspacanah* (see Ἀσπακάνης), *Vištaspā* (see Ὑστάσπης), and others.

Likewise both *visa* and *vispa* enter into composition. *Visa* is found in *visadahyu*, *of or pertaining to all provinces*, *vispa* in *vispazana*, *containing all kinds of races*. *Visadahyu* is a compound resulting from the organized political life of the empire composed of provinces or satrapies; it is, therefore, a late compound. But *vispazana* expresses a primitive idea and is a word which would be coined early. So this also supports the conclusion that *visa* and *vispa* represent different stages in the development of the word in one dialect, not in different ones.

The compound *vispazana* was found above to be primitive because of *vispa* and the general sense of

the compound. This opinion is upheld by the particular form **zana**, not **\*dana**, since **z**, more closely than **d**, resembles Ar. **ž**. So both parts of the compound are distinctively primitive. The form **zana** appears also in the compound **paruzana**, which agrees with the above opinion both in form and in meaning. If the word occurred independently, it would doubtless have taken the form **\*dana**, after passing through the same development as **dan**, *to know*, Av. **zan**.

14. There still remain the words **vazarka** and **vasiy**, which seem to defy rational explanation. The inference to be drawn from these two forms, together with **viθa** (if we thus read inst. **viθaibiš**) instead of the more usual **visa**, seems to be that where there was no special influence brought to bear to determine the sound of a word in favor of the sibilants, analogy or lack of discrimination on the part of the scribe determined the choice in favor of one or the other.

15. It might seem proper that the names described in this treatise should be considered merely as Iranian, not Persian; but in view of the widespread dominion and influence of the Achæmenidan kings, of the phonetic and other considerations treated above, and of the absence of positive proof that they are of other dialects, they shall be treated from the standpoint of Ancient Persian, although the possible non-Persian origin of some is recognized. For example, **Μιθροβαρζάνης** (q. v.) might, because of **ζ**, be considered of dialectic origin; yet, considering the influence of historical strata (§§12, 13), it is even probable that **\*varzana** is an older form of Anc. Pers. **vardana**.

The imperfect correspondence of the two alphabets

should also be considered. So, although *Σαράσπης* (q. v.) may not appear at first to be thoroughly Persian, it must be remembered that  $\sigma$  is probably the nearest Greek representative of Anc. Pers.  $\theta < \text{Ar. } \dot{s}$ . And here also the influence of an older stratum should be taken into consideration. Similar cases are to be considered in like manner.

16. With regard to their form, Græco-Persian personal names are to be divided into two classes: those containing two stems and those containing one stem. Those of the first class we may designate as full names; those of the second, hypocoristic names, or *Kosenamen*.

17. Fick, in his *Griechische Personennamen*, pointed out very clearly the fact that Indo-European names were originally made up of two stems; but as such names were long and cumbersome, there arose the demand for shorter and more convenient forms for familiar use. Pānini, the Hindu grammarian, recognized this valuable principle that out of such a name as Deva-datta might be made, from the prius, the names Deva, Devaka, Devika, Deviya, and Devila, and from the posterius Datta, Dattaka, Dattika, Dattiya, and Dattila. So in Sanskrit both the prius and the posterius, with and without suffixes, may be used instead of the full name.

As was shown by Fick, these shortened forms are very common in Greek. An interesting example of this is found in Sappho (75, 77, Hiller-Crusius). In these two fragments the person addressed is evidently the same, but in the first the name is *Μνασιδίκα*, while in the other it appears as *Δίκα*.

This principle may be seen also in names common

in English. For example, Archibald gives Archy; Eugene, Gene; Gertrude, Gertie and Trude (Trudie); Elizabeth, Elsie and Betty; Herbert, Bert; Theodora, Dora, and many others.

18. The Græco-Persian names under consideration also conform to this principle. Both the first and the second elements of the compound names, with and without suffixes, appear instead of the compound. Generally one of the following suffixes is used in such a *Koseform*: -a, -(a)iya, -(a)ka, -(a)na, -(a)ra, -(i)ka, -(i)na, -(i)ta, -(u)ka.<sup>1</sup> Examples of hypocoristic names formed without a suffix are: *Μασίστης*, *Μίθρας*, and *Μίτρα*. Sometimes a part of the posterius is retained with the prius in forming a *Kosename*—e. g., *Βαγαπαῖος* from *Bagapāta*, *Μιθροβαῖος* from *Μιθραπāta*, and *Μιθροδαῖος* from *Μιθραδāta*.<sup>2</sup>

19. Aside from this general conformity to the original Indo-European method of forming personal names, there are also other points which indicate that the single-stem names in Persian are derived from those of double stem.

One of these is the fact that in the great majority of cases where a stem is found in a single-stem name, it is also found in one or more compounds. Sometimes a considerable group of names is formed, by means of different suffixes, from a stem which appears in a compound. The word *baga* is found in various compound names, such as *Βαγαπάτης* and *Μεγαδάτης*,

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<sup>1</sup>The initial vowel is placed in parenthesis because it is in some cases, as originally, the final letter of the preceding syllable, but in others it is a part of the suffix.

<sup>2</sup>For a complete list of hypocoristic names formed by the various suffixes, see List of Hype. Suffixes.

from which are derived the hypocoristic forms *Βαγαῖος* and *Βαγαπαῖος*. From the name of the god *Mazdāh*, which appears in *Ὠρομάζης* and *ΥAv. Mazdađata*, comes the following list of hypocoristic names: *Μαζαία*, *Μαζαῖος*, *Μαζάκης*, *Μαζάρης*, *Μάζαρος*, *Μαζήνης*. From the various names made of compounds with *Miθra*, such as *Μιθραδάτης*, we have the shortened forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, *Μιθρήνης*, *Μιθρίνης*. Likewise *farnah*, which is found in many double-stem names, gives us *Φαρνάκη(ς)*, *Φάρνακος*, *Φαρνούχης*, *Φαρνοῦχος*.

Another indication that this is the correct interpretation of the single-stem names is that they have no meaning in themselves. It is only when we trace them back to the original compounds that they become intelligible. For example, *Βαγαῖος* is meaningless, but the meaning of *Βαγαδάτης* or *Βαγαπάτης* is perfectly clear. Likewise the forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, etc., are without signification; but the possibility of these meaningless forms is explained by a compound like *Μιθραδάτης*.

20. There are a few names, however, which seem to be somewhat irregular. *Μῆδος*, *Σόγδιος*, and perhaps *Μάρφιος* are evidently only proper adjectives which have in some way become applied to certain individuals as personal names. These names are to be considered as accidental and in no way referable to the principle which governs the formation of Indo-European names. Another name, *Μαρδόνητης*, together with what appears to be an Avestan cognate form, *Βαρζαέντης*, seems to be only an adjective. It is, however, connected with the Persian name system, in that its stem *\*bard* belongs to the list of what may be called the name-forming words, since we recognize

it in Ἀριομάρδος (probably), Μάρδος (Μέρδης, Σμέρδης), and Σμερδομένης. Such association must be regarded as the cause for the use of the adjective formation \*bardavant as a name.

21. Among the various words of which names are formed, there is one which demands special attention here, because its meaning is not at first apparent, and also because of the large number of names in which it is found. This is Anc. Pers. arta (comp.).

The Avestan cognate of Anc. Pers. arta is arəta, which is used only in composition, but which is from the same root as Av. aša. Aša means *truth, right*, a sort of moral or divine order in the universe which protects all that is good. This idea is then personified, by which Aša becomes the guardian and promoter of good.

The antithesis of aša is draoga, which in its adjectival use means *deceitful, untrue*; as a noun it means *deceit, lie*. Then, as aša, it is personified as the demon which cherishes falsehood and whatever is opposed to truth and right.

From this it is clear that in Avestan theology Aša is the personification of what one might call the Constructive Force in the world, while Draoga is the personification of the Destructive Force. We shall now see how these ideas are maintained in Ancient Persian. First let us examine drauga, the cognate of Av. draoga.

According to Bh. 4, 33ff., Drauga causes rebellions: "Says Darius the king: 'These (are) the provinces which became rebellious. Drauga made them rebellious, so that these deceived the people.'" In Bh. 4, 36, 37 Darius warns his successors to guard against Drauga: "Says Darius the king: 'O thou who shalt

be king in the future, protect thyself from Drauga.’” In Dar. Pers. d, 12ff. Darius prays that his country may be delivered from Drauga: “Says Darius the king: ‘ . . . and let Ahura Mazda protect this country from an evil host, from famine, from Drauga; may not an evil host nor famine nor Drauga come upon this country!’” It is because Darius is not an ally of Drauga (*draujana*) that Ahura Mazda aided him: Bh. 4. 61ff.: “Says Darius the king: ‘For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not an ally of Drauga (*draujana*), I was not a wrongdoer, neither I nor my family.’” Thus the conception of an Arch-destroyer is clearly recognized in Drauga as in the Avestan *Drauga*.

If Drauga is the Destroyer, who is the Builder and Preserver? This is discovered from a study of certain Ancient Persian names. *Artaxšaθra* (Ἀρταξέσθρης) means *having his kingdom from Arta*. Who Arta is, we see from parallel names and words in Avestan and Ancient Persian. There is the Avestan adjective *ašapāta*, for which we have the evident Ancient Persian equivalent in the name \**Artapāta* (Ἀρταπάτης). The Av. *ašapāta* means *protected by Aša*; so the Anc. Pers. \**Artapāta* must mean *protected by Arta*. The Avestan adjective *ašaciθra* means *having his race from Aša*, in correspondence with which we have the Ancient Persian name \**Artazana* (Ἀρταζάνης), which must mean *having his race from Arta*. For the Avestan name *Ašanəmah*, *giving Aša worship*, we have the Græco-Persian Ἀρτάνης, out of Anc. Pers. \**Artanamah*, *giving Arta worship*.

From these parallels it is easily seen that the An-



cient Persian conception of **Arta** was the same as the Avestan conception of **Aša**, that of a divine government, a *Göttliche Weltordnung*, which aids those who act in accord with it, the perfect antithesis of **Drauga**, just as Av. **Aša** is the antithesis of **Draoga**.

If merely political law were signified by **arta** in these compounds, there would be no place for **dāta**, which commonly appears in this sense in the inscriptions. If rectitude were meant, it would be **arštā**: "According to rectitude (**arštā**) I ruled," says Darius in Bh. 4, 64.

Hence there is nothing to prevent the conclusion that Anc. Pers. **Arta** conveys the same philosophical idea as the Av. **Aša**, which may be expressed by such terms as the Kingdom of Truth or Divine Government.

22. It is well to notice also another rather prolific name-forming element, **farnah** (comp.). As **farnah** does not appear as an independent word in the inscriptions, but only in the name **Vi<sup>n</sup>dafarnah** (see Ἰνταφέρνης), we must look to other sources for its meaning. Let us first investigate the signification of the Younger Avestan cognate, **x<sup>v</sup>arənah**, and then determine whether the Græco-Persian names containing **farnah** give evidence of a similar meaning for the Ancient Persian form.

Dr. Eugen Wilhelm (Madressa Jubl. Vol., pp. 159ff.), points out that YAv. **x<sup>v</sup>arənah** has two meanings, according as it is qualified by the adjective **kaoya** or **ax<sup>v</sup>arəta**.

The **kavaēm x<sup>v</sup>arənō** is a sort of divine splendor which attaches to the person of a legitimate king, who was considered divine, and of such persons as

Zarathuštra. Such a king holds his place by the grace of God and is possessed of divine right, which a usurper cannot hold.

The  $x^{\text{v}}arēnō ax^{\text{v}}arētēm$  is of much more general application, being used with reference to persons of minor importance. It is the fortunate circumstance which brings success, glory, happiness. But since it is called  $ax^{\text{v}}arēta$ , *unattainable*, it is the idealized goal to which human beings aspire as the *summum bonum*, but which they seldom, if ever, attain. Perhaps the words *glory*, *fortune* come as near as any to expressing this rather intangible idea.

Of the names containing farnah which support the first of these meanings, perhaps  $\Phiαρναζάθρης$  is the best example. Interpreted freely, this name means *possessing his kingdom by or through the "farnah,"* which points clearly to the royal  $x^{\text{v}}arēnah$ . Another is  $\Phiαρναπάτης$ , *protected by the "farnah,"* to which may be added  $\text{Ὁροφάρνης}$ , *whose "farnah" is from Ahura.*

But in other names farnah certainly has a more general meaning. For example,  $\Sigmaαιταφέρνης$ , *whose "farnah" is wealth;*  $\Sigmaατιφέρνης$ , *whose "farnah" is well-being;*  $\text{Ἰνταφέρνης}$ , *who finds his "farnah."*

The meaning of some of the names containing this word is somewhat obscure, while others are capable of a double interpretation. The above discussion, however, leads to the belief that we may safely interpret Anc. Pers. farnah by approximately the same meaning as that given to  $\text{YAv. } x^{\text{v}}arēnah$ .

## GRÆCO-PERSIAN NAMES

### A

Ἄβιλτακα (μνήμονα: Hesych., Πέρσαι); probably Artaxerxes Mnemon (cf. Justi, NB. 2). Oppert, *Le Peuple et la Langue des Mèdes*, 229, emends Ἄβιάτακα. Cf. Anc. Pers. *yam*, to reach, attain + prefix *abiy*, unto; note YAv. *yāta*, acquisition, possession, Middle Pers. *yāt*.

Ἄβραδάτης. Anc. Pers. *aura*, lord (cf. Auramazdāh, *Ahura Mazda*) + *dāta*, PPfP. of Anc. Pers. *dā* (I. E. \**dō*), to give, or *dā* (I. E. \**dhē*), to create; god-given or god-created.

Ἄβροκόμας. Anc. Pers. *aura*, lord (cf. Auramazdāh, *Ahura Mazda*); posterius perhaps Anc. Pers. *kāma*, desire (cf. Justi, NB. 498), Av. *kāma*, Skt. *kāma*; cf. Ἄρτακάμας (q. v.).

Ἄβροκόμης. See Ἄβροκόμας.

Ἄγδαβάτας. Prius may be connected with Anc. Pers. *ha<sup>n</sup>j*, Skt. *sañj*; Av. \**haxda* (PPfP. with *tha*, cf. Bthl. Grund. 209, 8), that which is bound, federation (for γδ cf. Oss. *ayd*, loin, Av. *haxt*); posterius Anc. Pers. *pāta*, PPfP. of *pā*, to protect, Av. *pā*, Skt. *pā*.

Ἄδεύης. Hype. form based upon YAv. *adavi*, un-deceiving + suffix *a*.

Ἄδούσιος. Hype. form based upon Anc. Pers. \*aduš (neg. prefix a + duš (comp.), *ill*, Av. duš, New Pers. duš, Skt. dus) + suffix (a)iya.

Ἀζάνης. Hype. form based upon YAv. āza (comp., New Pers. -āz), *directing, guiding*, fr. az, "agere," Skt. -āja, Gr. -ἄγός + suffix (a)na.

Ἀθῶος. Perhaps YAv. Āθuya. Etymology uncertain. Cf. Bthl., Wb. 323.

Ἀμαζάσπης. Av. \*hamāza (ham + āza), *a running or dashing together, clash*, Skt. samāja + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. aṣva; *possessing war horses*; cf. Justi, NB. 124.

Ἀμάζασπος. See Ἀμαζάσπης.

Ἀμήστρις. Hype. form containing perhaps Anc. Pers. \*hamiyastra (cf. Anc. Pers. ham, ha, *together, with*, Skt. sam, and GAv. myastrā (comp.), *alliance*), *ally, comrade*.

Ἀμίστρης. See Ἀμήστρις.

Ἀμίστρις. See Ἀμήστρις.

Ἀμόργης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. \*margā, *pasture*, YAv. marəγā (New Pers. mary); *possessing good pastures*.

Ἀμύπη. See Ἀμυτις.

Ἀμυτις (for Ἀμουτις). Anc. Pers. u, *good*, Av.

hu, Skt. su (cf. Ἄρούσα, YAv. Hutaosā) + YAv. maiti, *thought* (cf. Armen. hmut). See Tolman, PAPA. 45. 28.

Ἄναφᾶς. See Ἄνάφης.

Ἄνάφης. Hyc. form from \*Ἄναφέρνης (cf. Ὀναφέρνης). YAv. varnaṭ (comp.), from van, *to gain, win* + Anc. Pers. farnah (comp.), *renown, glory*, YAv. x<sup>v</sup>arənah; cf. YAv. varnaṭ-pəšna, *winning the battle*.

Ἄνδρόβαζος. Prius perhaps YAv. vandare (comp.), possibly better read vandrə, fr. vand, *to praise*; probably influenced by Gr. ἄνδρο-; posterius YAv. bāzu, *arm*, Skt. bāhu; *possessing an arm devoted to glory*; cf. in meaning YAv. Vandarəmainiš, *possessing a mind devoted to glory*, and Gr. Κλεομένης.

Ἄνοῦτις. See Ἄμντις.

Ἄπάμα. Hyc. form based upon Av. Apam (gen. pl. of āp, sc. napāt), *genius of the waters*, after whom the tenth day of the month was named (New Pers. ābām) + suffix a; cf. New Pers. Mihr(a)bām (Miθra + apam).

Ἄράσπας. Av. \*ara, *ready, fit* (cf. GAv. arēm, YAv. arəm) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva; *possessing ready horses*.

Ἄρβιάνης. Ἄρβ + ιανης (?); Justi, NB. 21, connects ἄρβ- with YAv. aurva and -ιανης with Av. yana; *trefflichen Segen, Glück geniessend*.

'Αρβουπάλης. 'Αρβου + παλης (?); Justi, NB. 21, connects 'αρβου- with \*arbu, akin to 'αλφός, and -παλης with a word akin to πῶλος, *colt*, Goth. *fula*, I. E. \*fō(u); *weisse Füllen besitzend*; etymology doubtful.

'Αργήστης. 'Αργ- is perhaps connected with YAv. arəja, *worthy*, fr. arəj, Skt. arh; -ηστης suggests Av. asti, *companion*.

'Αργόστη. 'Αργ- is perhaps YAv. arəja, *worthy*, fr. arəj, Skt. arh; for -οστη cf. Av. ušti, *wish*.

'Αρδάβασδος. Variant of 'Αρτάβασδος (q. v.).

'Αρήνιος. Acc. to Justi, NB. 22, an incorrect reading for 'Αρσίτης (q. v.).

'Αριαβίγνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + \*bigna; cf. bigna in Bagabigna (Bh. 4, 84-85). Justi, ZDMG. 49, 682, endeavors to connect bigna with φοῖβος and renders it *splendor*; cf. also NB. 489. Bartholomæ, Wb. 922, inquires whether bigna is PPfP. of baj, *to give as a share*, Skt. bhaj.

'Αρίαζος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya; the posterior may be YAv. āza (comp., New Pers. -āz), *directing, guiding*, fr. az, "agere," Skt. -aja, Gr. -αγός; cf. Νάβαζος (q. v.).

'Αριαῖος. Hype. name from Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + suffix (a)iya; fr. such a compound as 'Αριαμάζης or 'Αριαμένης.

'Αριαμάζης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airyā**, Skt. **Ārya**; posterius may be connected with YAv. **mazah**, *greatness*, Skt. **mahas**.

'Αριαμένης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airyā**, Skt. **Ārya** + Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**.

'Αριάμνης. Shortened from 'Αριαμένης (q. v.) or 'Αριαράμνης (q. v.).

'Αριαράμνης. Anc. Pers. **Ariyāramna**: **Aršāmahyā pitā Ariyāramna Ariyāramnahyā pit[ā Cišpiš]**, *the father of Arsames (is) Ariaramnes; the father of Ariaramnes [is Teispes]* (Bh. 1, 5); Anc. Pers. **Ariyā**, nom. pl. of **Ariya**, *Aryan*, YAv. **Airyā**, Skt. **Ārya** + \***ramna**, fr. \***ram**, *to be or cause to be at peace*, YAv. **ram**, Skt. **ram** (Tolman, *Lex. and Texts*, 66); *bringing peace to the Aryans*.

'Αριάσπης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airyā**, Skt. **Ārya** + Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa** (New Pers. **asp**), Skt. **aṣva**.

'Αρίβαζος. Variant of 'Αριόβαζος (q. v.).

'Αρίβαιος. Hype. form from a compound of Anc. Pers. **Ariya**, *Aryan*, YAv. **Airyā**, Skt. **Ārya** and a word beginning with **b** + suffix (a)**iyā**; cf. 'Αριόβαζος (q. v.) and 'Αριοβαρζάνης (q. v.).

\*Αρίζος. Variant of 'Αρίαζος (q. v.).

'Αριμένης. Variant of 'Αριαμένης (q. v.).

Ἄριόβαζος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + YAv. bāzu, *arm*, Skt. bāhu.

Ἄριοβαρζάνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + Anc. Pers. vardana, *town*, GAv. vərəzēna, YAv. varəzāna (New Pers. barzan), *community*.

Ἄριομάζης. See Ἄριαμάζης.

Ἄριομάνδης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya; for the posterius cf. GAv. mand, *to be mindful*, Gr. μαθεῖν, Goth. mundōn; also Anc. Pers. mazdah < Ar. \*ma(n)δdhā (Tolman, *Lex. and Texts*, 60).

Ἄριομαρδος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya; posterius -μαρδος, probably YAv. bərəzant, *lofty*. Cf. Μάρδος for Anc. Pers. Bardiya, a shortened form of the same root (Tolman, *Lex. and Texts*, 114).

Ἄριοφάρνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + Anc. Pers. farnah (comp.), *renown, glory, fortune*, YAv. x<sup>v</sup>arənah.

Ἄρισβας. Perhaps a variant of Ἄρασπας (q. v.).

Ἄρισταζάνης. YAv. airišta, *unimpaired*, Skt. ariṣṭa + Anc. Pers. zana (comp.), *race*, fr. \*zan, *to give birth*, YAv. zan, Skt. jan; *of unimpaired race*.

Ἄρμαίθρης. Prius perhaps YAv. arəma, *arma* (comp.), *arm* (New Pers. arm); posterius Anc. Pers.



**Miθra**, the god *Mithra*, Av. *Miθra*, Skt. *mitra*; *whose arm is Mithra*. The rough breathing was written probably through a supposed connection with Gr. ἄρμα.

**Ἄρνάκης**. Hyc. form based upon Anc. Pers. \*arana (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + suffix (a)ka.

**Ἄρνάπης**. Anc. Pers. \*arana (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + YAv. *pā*, *protecting, sustaining*; cf. *-πης* in *σατράπης*, Anc. Pers. *xšaθrapāvan*, *satrap, kingdom-sustaining*.

**Ἄροασπο** (coin inscription). Transliteration of YAv. *Aurvataspa*. Av. *aurvant*, *swift*, Skt. *aurvant* (Middle Pers. *arvand*) + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *açva*; *possessing swift horses*.

**Ἄρπάτης** (Ἄρπάτης). *Prius* may be shortened from YAv. *arəma*, *arma*, *arm* (New Pers. *arm*); posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*. The rough breathing was written probably through a supposed connection with Gr. ἄρμα.

**Ἄρσάκης**. Anc. Pers. *Aršaka*: *Arašaka nāma Athiyābaušnahya* [puθ<sup>r</sup>a], *Arsaces by name, [the son] of Athiyābaushna* (Seal Inscr. a). Hyc. form based upon Anc. Pers. *aršan* (comp.), *man*, YAv. *aršan*, Gr. ἄρσῆν + suffix (a)ka (Tolman, *Lex. and Texts*, 67); cf. Ἄρσῆς (q. v.).

'Αρσάμας. Anc. Pers. aršan (comp.), *man*, YAv. aršan, Gr. ἄρσην + Anc. Pers. \*ama, *might*, YAv. ama (Tolman, *Lex. and Texts*, 68); *possessing the might of a man*.

'Αρσαμένης. Anc. Pers. aršan (comp.), *man*, *hero*, YAv. aršan, Gr. ἄρσην + Anc. Pers. maniš (comp.), *mind*, Av. manah; *hero-minded*; cf. 'Ιεραμένης (q. v.).

'Αρσάμη. See 'Αρσάμας.

'Αρσάμης. See 'Αρσάμας.

'Αρρης. Variant of 'Οάρρης (q. v.).

'Αρσίχας. See 'Αρσάκης.

'Αρσίμας. See 'Αρσάμας.

'Αρσίτης. Hyc. form based upon GAv. arēš, *proper, right*, YAv. arš + suffix (i)ta.

'Αρταβαζάνης. Perhaps same as 'Αρτάβαζος (q. v.) with patronymic suffix (a)na.

'Αρτάβαζος. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. aša), Av. arēta, Skt. ṛta + YAv. bāzu, *arm*, Skt. bāhu; *whose arm (strength) is Arta*.

'Αρταβάνης. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. aša), Av. arēta, Skt. ṛta + YAv. pāna (comp.), *pro-*

*tection*, fr. Av. *pā*, *to protect*, Anc. Pers. *pā*, Skt. *pā*; *whose protection is Artā*.

Ἄρτάβανος. See Ἄρταβάνης.

Ἄρταβάριος. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arəta*, Skt. *rta* + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear, uphold*, Av. *bara*, Skt. *bhara*.

Ἄρταβάσδης. See Ἄρτάβαζος (ξ=σδ).

Ἄρτάβασδος. See Ἄρτάβαζος (ξ=σδ).

Ἄρταβάτας. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arəta*, Skt. *rta* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Artā*.

Ἄρταβάτης. See Ἄρταβάτας.

Ἄρτάβης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arəta*, Skt. *rta* + YAv. *pā*, *protecting, sustaining* (cf. -πης in *σατράπης*, Anc. Pers. *xšaθrapāvan*, *kingdom-sustaining*).

Ἄρταβίδης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Artā* (cf. Av. *aša*), Av. *arəta*, Skt. *rta* + \**vid*, *to know, understand*, Av. *vid*, Skt. *vid*, *vida*, *knowing; understanding the divine government of the world* (cf. Skt. *vedavid*, *understanding the Veda*).

'Αρταγέρσης. Prius Anc. Pers. arta (comp.), YAv. ərəta, PPfP. of ar, *to fix*, or arta (comp.), *divine government*, "göttliche Weltordnung," Artā (cf. Av. aša), Av. arəta, Skt. ṛta; posterius may contain \*garša (cf. YAv. gar, *to praise*).

'Αρταγύρσας. Variant of 'Αρταγέρσης (q. v.).

'Αρταζώσπη. Prius connected with YAv. ar, *to fix, establish*, PPfP. ərəta; the root is in Anc. Pers. arta (comp.), Av. arəta; arta here may have only the participial force, or it may mean *divine government*, "göttliche Weltordnung," Artā; for posterius Marquart (636, 637) posits \*zaoštri as corresponding to fem. of Anc. Pers. dauštar, *friend*.

'Αρταχαμᾶ. See 'Αρτακάμας.

'Αρτακάμας. Prius connected with YAv. ar, *to fix, establish*, PPfP. ərəta; the root is in Anc. Pers. arta (comp.), Av. arəta; arta here may have only the participial force, or it may mean *divine government*, "göttliche Weltordnung," Artā; posterius probably Anc. Pers. kāma, *desire*, Av. kāma, Skt. kāma; cf. 'Αβροκόμας (q. v.).

'Αρτάμης. Variant of 'Αρτάμνης (q. v.).

'Αρτάμνης. Variant of Artamenes (Justinus 2, 10). Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Artā (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. maniš (comp.), *mind*, Av. manah, Skt. manas.

'Αρτάνης. Variant of 'Αρτάμνης (q. v.).

'Αρταξάνης. Anc. Pers. arta (comp.), which here may correspond to YAv. arəta, PPfP. of ar, *to fix, establish*, or it may have the meaning of *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. zana (comp.), *race*, YAv. zana, Skt. jana.

'Αρτάξας. Variant of 'Αρταξίας (q. v.).

'Αρταξάτας. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. xsāta, PPfP. of xsā, *to teach; taught, learned, in regard to the divine government of the world*, Arta.

'Αρταξέρξης. Anc. Pers. Artaxšaθ<sup>ra</sup>: θātiy Artaxšaθ<sup>ra</sup> xšāyaθiya vazarka . . . adam Artaxšaθ<sup>ra</sup> xšāyaθiya puθ<sup>ra</sup>, *says Artaxerxes the great king . . . I (am) the son of Artaxerxes the king* (Art. Pers. a. 8-13). Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaθ<sup>ra</sup>, *kingdom*, Av. xšaθra (New Pers. šahr), Skt. kṣatra (cf. Tolman, Lex. and Texts, 66); *possessing his kingdom through Arta*.

'Αρτάξης. Variant of 'Αρταξίας (q. v.).

'Αρταξίας. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaya (comp.; cf.

**xšayāršān** = Ξέρξης), *king*, Av. xšaya, Skt. kṣaya; *king through Arta*.

'Αρτάοζος. Variant of 'Αρτάβαζος (q. v.).

'Αρταουάσδης. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. vazdah (comp.), *permanence, perpetuity; possessing perpetuity from Arta*. Cf. YAv. Ašavazdah.

'Αρτάπαζος. Variant of 'Αρτάβαζος (q. v.).

'Αρταπάνης. Variant of 'Αρταβάνης (q. v.).

'Αρταπάτας. See 'Αρταβάτας.

'Αρταπάτης. See 'Αρταβάτας.

'Αρτάπης. See 'Αρτάβης.

'Αρτάριος. Perhaps from 'Αρταβάριος (q. v.); cf. Justi, NB. 32, 37.

'Αρτασούρας. Variant of 'Αρτασύρας (q. v.).

'Αρτασύρας. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. θūra (comp.), *strong, powerful*, Av. sūra, Skt. çūra; *powerful through Arta*.

'Αρταϋκτης. Anc. Pers. arta (comp.), *divine government*, "göttliche Weltordnung," Arta (cf. Av.

aša), Av. arəta, Skt. ṛta + Av. uxda (fr. vac, *to speak*, Skt. vac), *that which is spoken, the word (of the gods), oracle.*

Ἄρταῦντη. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša) Av. arəta, Skt. ṛta + Av. vanta, *praise.*

Ἄρταῦντης. See Ἄρταῦντη.

Ἄρταφέρνης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. xʾarənah; cf. Μιτραφέρνης (q. v.) and Ὅροφέρνης (q. v.).

Ἄρταφρένης. Variant of Ἄρταφέρνης (q. v.).

Ἄρταχάις. Prius Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta; acc. to Justi, NB. 34, posterius is Av. haya, *quality, characteristic* (New Pers. xīm).

Ἄρτεμβάρης. Anc. Pers. arta (comp.; acc. case), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. bara (comp.), fr. bar, *to bear, uphold*, Skt. bhara; cf. Ἄρταβάριος (q. v.). Cf. Bthl., Zum Wb. 54.

Ἄρτιβαρξάνης. YAv. arəti (same as Av. aši, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, Arti + Anc.

Pers. *vardana*, *town*, GAv. *vərəzēna*, YAv. *varəzāna*, *community, society* (New Pers. *barzan*).

'Αρτιβόλης. YAv. *arəti* (same as Av. *aši*, Bthl. Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius doubtful.

'Αρτίμας. YAv. *arəti* (same as Av. *aši*, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius perhaps connected with YAv. *mazah*, *greatness, abundance*.

'Αρτοβαζάνης. Variant of 'Αρταβαζάνης (q. v.).

'Αρτόμας. Perhaps a variant of 'Αρτούχας (q. v.); cf. Justi, NB. 40.

'Αρτόντης. Perhaps of same origin as 'Αρταύνη (q. v.).

'Αρτοζάρης. Variant of 'Αρταξέρης (q. v.).

'Αρτοξέρης. Variant of 'Αρταξέρης (q. v.).

'Αρτόστης. Anc. Pers. *arta* (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *uštā*, *according to one's wish*, loc. of *ušti*, often used substantively in the sense of *welfare, good fortune; whose welfare is from Arta*.

'Αρτούχας. Prius may be connected with Anc.



Pers. *arta* (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; but *arta* here may have only the participial force of YAv. *arəta*, PPfP. of *ar*, *to fix, establish*; posterius with Anc. Pers. *va(h)u* (comp.), *good* (cf. *Vaumisa*, *Dārayavau*), Av. *vanhu*.

Ἄρτόχμης. Anc. Pers. *arta* (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *vahma*, *supplicant; prayer, praise*; cf. Justi. NB. 516.

Ἄρτύβιος. Anc. Pers. *arta* (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius may be connected with Av. *vaf* (pres. *ufya*), *to sing of, to praise in song*; cf. Justi, NB. 514.

Ἄρτύντης. Variant of Ἄρταύντης (q. v.).

Ἄρτυστώνη. Anc. Pers. *arta* (comp.), *divine government*, "göttliche Weltordnung," *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius perhaps Av. *uštana*, *uštāna*, *life*.

Ἄρτύφιος. Variant of Ἄρτύβιος (q. v.).

Ἄρτώνη. See Ἄρτωνις.

\*Ἄρτωνις. Anc. Pers. *\*artaunī*, *belonging to, adherent of*, *Arta*, Av. *ašaonī*, fem. of *ašāvan*.

Ἄρβάνδης. Perhaps of same origin as Ὀρόντας (q. v.).

Ἄσσιδάτας. Variant of Ἄσιδάτης (q. v.).

Ἄσιδάτης. Anc. Pers. āθ'i (comp.), *fire* (cf. āθ'iyādiya, Tolman, *Lex. and Texts*, 62), Av. ātar (New Pers. ādar) + Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create* or dā (I. E. \*dō), *to give*; *Fire-given*, *Fire-created*.

Ἄσπαδάτης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अश्व + Av. dātar (nom. dātā), *giver*, Skt. dātar; *giver of horses*.

Ἄσπαθίνης. Anc. Pers. Aspacanah (Dar. NRd. 1). Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अश्व + Anc. Pers. canah (comp.), *desire*, YAv. cinah (comp.), Skt. canas; *having a desire for horses*; cf. Tolman, *Lex. and Texts*, 71.

Ἄσπακος. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अश्व + suffix (a)ka; hypc. form derived from a double-stem name containing aspa (cf. Ἄσπαδάτης and others).

Ἄσπαμίτρης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अश्व + Anc. Pers. Miθra, the god *Mithra*, represented in the Avesta as being drawn across the heavens by four white steeds, Av. Miθra, Skt. mitra.

Ἄσπίσας. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अश्व + Av. isa (comp.), *desiring*, or Av. iš, *desire*; *desiring* or *having a desire for horses*.

Ἄστιάσπης. YAv. *ašta*, *eight*, Skt. *aṣṭa* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *अष्टा*; *having eight horses*; cf. YAv. *Ašta-aurvant*, *having eight runners*.

Ἄστυς. Hycp. form based upon YAv. *ašta*, *eight* (cf. Ἄστιάσπης (q. v.)); cf. also YAv. *ašta*, *messenger*.

Ἄτόσσα. YAv. *Hutaosā*, Anc. Pers. *u good*, Av. *hu*, Skt. *su*; for posterius Bartholomæ, Wb. 1822, posits *\*taosa*, *thigh*, Middle Pers. *hutōs*, O. H. G. *dioh*; cf. in meaning Skt. *vāmoru*, Gr. *καλλίπυγος*.

Ἄτραδάτης. YAv. *ātərə-dāta*, *atrə-dāta*, Anc. Pers. *āθri* (comp.), *fire*, Av. *ātar*, *ātərə* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *\*dhē*), *to create*, or *dā* (I. E. *\*dō*), *to give*; *Fire-created* or *Fire-given*; cf. Ἀσιδάτης (q. v.).

Ἄτροπάτης. YAv. *Atərəpāta*, Anc. Pers. *āθri* (comp.), *fire*, Av. *ātar*, *ātərə* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *Fire-protected*.

Ἀῦραδάτης. See Ἀβραδάτας.

Ἀῦρομασδης. See Ὀρομάζης.

Ἀὐτοβάρης. Anc. Pers. *\*auta*, *understanding* (cf. YAv. *aot*, *to understand*) + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear*, Av. *bara*, Skt. *bhara*.

Ἀὐτοβοισάκης. Anc. Pers. *\*auta*, *understanding* (cf. YAv. *aot*, *to understand*); according to Justi,

NB. 52, *posterius* may be connected with Armen. boys, *to plant*, from which come *būsak*, *būsanil*.

Ἀὐτοφραδάτης. Anc. Pers. \**auta*, *understanding* (cf. YAv. aot, *to understand*) + YAv. fra-dāta or -dāta, PPfP. of dā (I. E. \*dhē), *to make*, or dā (I. E. \*dō), *to give*, with prefix fra, *forth*; *set forward*, *advanced*; *preëminent in understanding*.

Ἀχαιμένης. Anc. Pers. Haxāmaniš: Cišpaiš pitā Haxāmaniš (Bh. 1, 5, 6), *the father of Teispes (is) Achæmenes*, Anc. Pers. \*haxā (nom. sing. in composition; cf Tolman, Lex. and Texts, 131), *friend*, YAv. haxi, Skt. sakhi + Anc. Pers. maniš (comp.), *mind* (cf. Av. manah); *friendly-minded*.

Ἀχαιμενίδης. Patronymic form of Ἀχαιμένης (q. v.), the Greek patronymic being used to express the Anc. Pers. proper adj. Haxāmanišiya (Haxāmaniš + suffix (a)iya), *of the race of Achæmenes, Achæmenidan*.

## B

Βαγαδάτης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. bay) + Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create*, or dā (I. E. \*dō), *to give*; *god-created*, *god-given* (cf. in meaning Gr. Θεόδωρος).

Βάγαζος. Probably a corruption of Μεγάβαζος (q. v.) or Μεγάβυζος (q. v.).

Βαγάθωος. Perhaps a corruption of Bagadāta (see Βαγαδάτης). Justi, NB. 68, suggests that θω = thā < dāta.

**Βαγαῖος.** Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + suffix (a)iya; hypc. form of perhaps *Βαγαπάτης* (q. v.).

**Βαγαπαῖος.** Hypc. form of *Βαγαπάτης* (q. v.); first letter of posterius is retained and suffix (a)iya added.

**Βαγαπάτης.** Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *god-protected*.

**Βαγασάκης.** Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*); posterius may be YAv. *saoka*, *favor, advantage*; Justi, NB. 509, posits Anc. Pers. *\*sāka*, Skt. *çāka*, *strength*.

**Βαγόραζος.** Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Av. *rāzar*, *command, order*.

**Βαγωδάραν** (acc.). Shortened from *Βαγωδαρανᾶν* (q. v.).

**Βαγωδαρανᾶν** (acc.). Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *darəna*, *fortress*, Skt. *dharana*; *having the gods as his fortress*.

**Βάδρης.** Justi, NB. 56, posits Av. *\*badra*, "*glücklich*," "*Glück*," New Pers. *bahr*, Skt. *bhadra*; hypc. form.

**Βαζάκης** (ὁ θαυμαστός). Hypc. form of perhaps *Ἀράβαζος* (q. v.) with suffix (a)ka.

Βαζάνης. Hypc. form of perhaps Ἄρταβαζάνης (q. v.).

Βαζαφαράνης. Variant of Βαρζαφάρνης (q. v.).

Βαρζαέντης. YAv. Bərəzavant, YAv. barəz, bərəz, *high* + suffix vant; cf. Bthl. Wb. 960.

Βαρζάνης. Hypc. form based upon Anc. Pers. vardana, *town*, GA. vərəzāna, YAv. varəzāna (New Pers. barzan), *community, society*; perhaps from Ἄριοβαρζάνης (q. v.).

Βαρζαφάρνης. YAv. barəz, bərəz (comp.), *high* + Anc. Pers. farnah (comp.), *glory, renown*, YAv. xʷarənah; *having high renown*.

Βάρης. Perhaps variant of Βάδρης (q. v.).

Βαρνάβαζος. Variant of Φαρνάβαζος (q. v.).

Βαρσαέντης. See Βαρζαέντης.

Βαρσίνη. Justi, NB. 64, posits Av. \*varesaena, fr. YAv. varəsa, *hair* + suffix aena; “*die Gelockte*,” perhaps a hypc. form based upon varəsa + suffix (i)na.

Βασσάκης. Variant of Βαγασακης (q. v.).

Βήλουρος. According to Pott, ZDMG. 13,384, connected with New Pers. belūr, *beryl*.

Βισθάνης. See Ὑστάνης.

**Βόγης.** Hype. form based upon Av. būj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix a.

**Βόξος.** Perhaps hype. form of Bagabuxša (see Μεγάβυξος).

**Βουβάκης.** Anc. Pers. \*bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + GAv. бага, *allotment*, Skt. bhaga; *possessing an allotment of land*; cf. Skt. bhūbhāga, *spot of earth*, and Βουβάρης (q. v.).

**Βουβάρης.** Anc. Pers. \*bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + Anc. Pers. bara (comp.), *bearing, possessing*, YAv. bara, Skt. bhara; *possessing land*; cf. Skt. bhūbhṛt and Βουβάκης (q. v.).

**Βουγαῖος.** Hype. form based upon Av. būj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix (a)iya; cf. Βόγης (q. v.).

**Βουπάρης.** Variant of Βουβάρης (q. v.).

**Βράζας.** Incorrect reading for Βαρζαέντης (q. v.).

## Γ

**Γωβρίας.** See Γωβρύας.

**Γωβρύας.** Anc. Pers. Gaubruva: Gaubruva Pātiš-uvariš Dārayavahauš xšāyaθiyahyā arštibara, *Gobryas, a Patischorian, spearbearer of Darius the king* (Dar. NRe.). According to Justi, IF. 17, Anz. 111, \*gau, *cattle* + \*baruva, Skt. bharu, *lord; lord of cattle*.

## Δ

Δαδοῦχος. Cf. Anc. Pers. [Dātu]hya, Bh. 4, 85 (cf. Tolman, *Lex. and Texts*, 98). The supplement [datu-] is uncertain. The Babylonian gives za-'tu-'a. Bartholomæ, Wb. 731, reads Dāduhya and suggests a possible connection with Ar. \*d(h)uns, *to pant, blow*, with intensive reduplication.

Δαϊφάρνης. YAv. dāhi (comp.), *creation* + Anc. Pers. farnah (comp.), *glory*, YAv. x<sup>r</sup>arənah.

Δαϊφέρνης. See Δαϊφάρνης.

Δαμασπία. Fem. formation from YAv. Jāmāspa. The prius \*jāma is connected by Justi, NB. 109, with Skt. janman, *birth, production*, giving it the meaning of *race*; posterius is Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva.

Δαμάτας. By metathesis from Δατάμας (q. v.).

Λαοῦχος. See Δαδοῦχος.

Δαρειαία. See Δαρείος.

Δαρειαίας. See Δαρείος.

Δαρειαῖος. See Δαρείος.

Δαρείος. Anc. Pers. Dārayavau: adam Dārayavauš xšāyaθiya vazarka, *I (am) Darius the great king* (Bh. 1, 1). Anc. Pers. dāraya(t), PPA. of dar, *to hold, possess*, Av. dar, Skt. dhṛ + Anc. Pers. va(h)u (comp.), *good* (cf. Vaumisa), Av. vañhu, Skt. vasu.



Δαριήκης. Hyc. form of Δαρείος (q. v.) with suffix (a)ka.

Δατάμας. See Δατάμης.

Δατάμης. Perhaps hyc. form of a full name composed of Anc. Pers. *dāta*, *law* + a word beginning with *m*, perhaps *Miθra* (cf. Justi, NB. 81).

Δαταφέρνης. Prius either Anc. Pers. *dāta*, PPfP. of *dā* (I. E. \**dō*), *to give*, Av. *dā*, or Anc. Pers. *dāta*, *law*, fr. *dā* (I. E. \**dhē*), *to create*, Av. *dā*; posterius Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *xʷarənah*.

Δαυρίσης. Prius perhaps YAv. *davi* (comp.), *deceit*; posterius may be connected with YAv. *riš* (pres. *irišya*), *to harm, injure*; cf. Justi, NB. 82, 508.

Δηϊόκης. Perhaps hyc. form of Anc. Pers. \**da-hyāupati*, *governor of a province*, Av. *daiñhupaiti* with suffix (a)ka (cf. Justi, NB. 76).

Δοτάμας. See Δατάμης.

Δῶτος. Doubtless hyc. form of a name containing Anc. Pers. *dāta*, as PPfP. of *dā* (I. E. \**dhē*), *to create*, or *dā* (I. E. \**dō*), *to give*, or with the meaning *law*.

## E

Ἐξάθρης. See Ὁξάθρης.

Ἐξάορτης. Origin uncertain; cf. Ὁξάθρης (q. v.) and Ζωροάστρης (q. v.).

Εὐφράτας. It would seem that εὐ represents here the Anc. Pers. u, *well*, Av. hu, Skt. su; posterius is connected by Justi, IF. 17, Anz. 116, with \*frāta, *fire* (Armen. hrat; *unto whom the fire is gracious*. Bartholomæ, Wb. 1830, however, regards the posterius as a loan word.

## Z

Ζαμάσφης. From YAv. Jāmāspa (q. v. under Δαμασπία).

Ζάμης. Probably hypc. form from YAv. Jāmāspa (q. v. under Δαμασπία); cf. Ζαμάσφης (q. v.).

Ζαριάδρης. YAv. Zairivairi, fr. YAv. zairi, *yellow, gilt* + YAv. vairi, (comp.), *breastplate*; *having a gilt breastplate*.

Ζωροάστρης. Greek name of the Avestan Zaruθ-uštra, fr. \*zarant, *old*, Skt. jarant + Av. uštra, *camel*; *whose camels are old* (Bthl., Wb. 1676); but Justi, NB. 381, considers the Greek form Ζωροάστρης to be from YAv. zāvar, *power* + YAv. yaštar, *worshiper, sacrificer*; cf. also Pott, ZDMG. 13, 425, and Rapp, *ibid.* 19, 34. Ascoli, Beiträge z. vgl. Spr. 5, 210.

## H

Ἡλικος. May be hypc. form based upon YAv. harəka, *rejected*; probably influenced by Gr. ἡλικία.

Ἡρώδης. See Ὑρώδης.

## I

Ἰδέρνης. See Ὑδάρνης.

Ἱεραμένης. Prius perhaps Av. *vīra*, *man*, *hero*, Skt. *vīra*, influenced by Gr. *ἱερός*; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a hero-mind*; cf. in meaning Ἀρσαμένης (q. v.).

Ἱζαβάτης. See Ἱξαβάτης.

Ἱθαμίτρης. May be from Anc. Pers. *viθ*, *royal race*, Av. *viš*, Skt. *viç* + Anc. Pers. *Miθra*, the god *Miθra*, Av. *Miθra*, Skt. *mitra*; inverted compound; cf. Ἀσπαμίτρης (q. v.).

Ἱμαῖος. Hype. form based upon Av. *Yima*, Skt. *Yama*, New Pers. *Jam(šēt)*, *Jamshid*—*i. e.*, *Yimō xšaētō*, *Yima the glorious* + suffix (a)iya; cf. Y. 9. 4.

Ἱνταφέρνης. Anc. Pers. *Vi<sup>n</sup>dafarnah*; *Vi<sup>n</sup>dafar[nā] nāma Pā[rsa] manā ba<sup>n</sup>daka avamšām maθištam akun-avam*, *Intaphernes by name, a Persian, my subject, him I made chief of them* (Bh. 3, 84, 85). Anc. Pers. *\*vi<sup>n</sup>da(t)*, PPA. of *\*vid*, *to find*, Av. *vid*, Skt. *vid* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x<sup>r</sup>arənah*; cf. Tolman, *Lex. and Texts*, 126.

Ἱξαβάτης. Av. *aēša*, *powerful*, fr. *is*, *to be master over*, + Av. *paiti*, *lord, ruler* (New Pers. *bad*), Skt. *pati*. Marquart reads *Izadbates*, Av. *yazata*, *worshipful, god* (Middle Pers. *yazat*, New Pers. *izad*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Ἰξαλβάτης. Corruption of Ἰξαβάτης (q. v.).

Ἰσδεγέρδης. See Ἰσδιγέρδης.

Ἰσδηγέρδης. See Ἰσδιγέρδης.

Ἰσδιγέρδης. Av. yazata (PPfP. of yaz, *to worship*, Anc. Pers. yad, Skt. yaj), *worshipful, god* (Middle Pers. yazat, New Pers. izad) + Anc. Pers. karta, PPfP. of kar, *to make*, Av. kar, Skt. kṛ. Cf. Izdgerd, Yazdkart.

Ἰσογαῖος. Corruption of Σόγδιος, the I being from the preceding ΔΗΜΩΙ and A for Δ, acc. to Justi, NB. 305.

Ἰστάνης. Variant of Ὑστάνης (q. v.).

## K

Καμβύσης. Anc. Pers. Ka<sup>n</sup>būjiya: Ka<sup>n</sup>būjiya nāma Kūrauš puθ<sup>ra</sup> amāxam taumāyā, *Cambyses by name, the son of Cyrus, (was) of our family* (Bh. 1, 28). Bartholomæ, Wb. 436, suggests \*ka<sup>n</sup>bū + jiyā (cf. YAv. jyā, *sinew*), “*mit Sehnen aus -?-*”; cf. Foy, KZ. 35, 62 and Justi, NB. 490.

Καρτώμης. Prius perhaps Anc. Pers. kārā, *the people, army*; posterius may be either Anc. Pers. taumā, *family*, in which case the compound would mean *possessing a family of the army—i. e., belonging to the warrior-class* (cf. Pott, ZDMG. 13, 443), or Anc. Pers. tauman, *power, might* (cf. Bthl., Wb. 623; Tolman, Lex. and Texts, 91).

Κομάτης. Anc. Pers. Gaumāta: pa[sāva] I martiya maguš āha Gaumāta nāma, *afterwards there was one man, a Magian, Gaumāta by name* (Bh. 1, 36). Av. gau (in comp. gao, Anc. Pers. \*gau), *cow*, also products of cattle, such as *flesh, milk* (mixed with haoma in sacrifices), Skt. go; posterius perhaps māta, PPfP. of Anc. Pers. mā, *to measure*, Av. mā, Skt. mā; here perhaps with the sense of ā-māta, *proved skillful or capable in*; as applied to Magian or priest the meaning of the compound would be: *measured, proved or tested, in the use of cattle or their products in the sacrifices*. Against this view see Bthl., Wb. 484.

Κρανάσπης. For prius Justi, NB. 499, posits Anc. Pers. \*krāna, from New Pers. kurān, “*gelbbraun*”; posterius Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva.

Κραζάρης. Uvaxštra, Bh. 2, 15; 4, 19. Anc. Pers. u, *good*, Av. hu, Skt. su + \*vaxštra, fr. Av. vaxš, *to grow*, Skt. vaks (cf. Tolman, Lex. and Texts, 77).

Κῦρος. Etymology and meaning doubtful, probably non-Iranian name. The Persians are said to have connected the meaning with “*sun*” (Justi, NB. 167). According to Strabo 729, the original name before the assumption of that of the river Cyrus was Agradates. If Γ is to be read, we might compare YAv. ayra, *highest*, not *country(-given)*, as Sayce Hdt. 69; if T, we have Atradates, the reputed father of Cyrus (Ctesias in Nicol. Damasc., Müller, Fragm. III, 398), Av. ātar (Middle Pers. ātur, New Pers. ādar), *fire*. The posterius in both cases is dāta, PPfP. of Anc. Pers. dā

(I. E. \*dhē), to create, Av. dā, or Anc. Pers. dā (I. E. \*dō), to give, Av. dā.

## Λ

Λίαιος. Justi, NB. 183, connects with Av. srīra, beautiful.

Λυθίμνας. Perhaps hypc. form connected with YAv. uruθman, growth, fr. YAv. raod, to grow (cf. Justi, NB. 183).

## Μ

Μαγαδάτης. Variant of Βαγαδάτης (q. v.).

Μαγαῖος. Variant of Βαγαῖος (q. v.).

Μαδάτας. Anc. Pers. māh, month, Av. māh, moon-god, Māh (New Pers. māh), Skt. mās + dāta, PPfP. of Anc. Pers. dā (I. E. \*dhē), to create, Av. dā, or Anc. Pers. dā (I. E. \*dō), to give, Av. dā; Māh-created or Māh-given.

Μαδέτης. Variant of Μαδάτας (q. v.).

Μάδρης. See Βάδρης.

Μαζαία. See Μαζαῖος.

Μαζαῖος. Anc. Pers. mazdāh (in Auramazdāh, see Ὁρομάζης), Av. mazdāh, mindful, knowing all (cf. Av. mazdā, to hold in mind, remember) + suffix (a)iya; hypc. form perhaps of \*Mazda-dāta (see dāta in Ba-

γαδάτης) or Mazda-pāta (see pāta in Βαγαπάτης); cf. Βαγαίος (q. v.).

Μαζάκης. Hyc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)ka; cf. Μαζαίος (q. v.).

Μαζάρης. Hyc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdah, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)ra; cf. Μαζαίος (q. v.).

Μάζαρος See Μαζάρης.

Μαζήνης. Hyc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)na; cf. Μαζαίος (q. v.).

Μάης. Hyc. form based upon Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, *Māh* (New Pers. māh), Skt. mās, perhaps with suffix a.

Μαιβουζάνης. Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, *Māh*, Skt. mās + YAv. būjyāna, participial adj. fr. buj, *to release, save; having release, salvation through Māh*; cf. Μιθροβουζάνης (q. v.).

Μαϊδάτας. Variant of Μαδάτας (q. v.).

Μαϊφαρνος. Anc. Pers. māh, *month*, Av. māh, *moon, moon-god*, *Māh*, Skt. mās + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x<sup>v</sup>arənah; *having the*

*glory of the moon or having his glory, fortune from Māh.*

**Μαιφάτης.** Anc. Pers. *māh*, *month*, Av. *māh*, *moon*, *moon-god*, *Māh*, Skt. *mās* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*; *Māh-protected*.

**Μάνδρης.** Perhaps corrupt reading for Βάδοης (q. v.).

**Μάραφης.** See Μάρφιος.

**Μαρδόνιος.** Anc. Pers. *Marduniya* (Bh. 4, 84). According to Justi, NB. 195, derived from \**mardvan*, *mercy*, Av. \**merzvan*, with suffix *ya* to the weak form *mardun*; but Bartholomæ, Wb. 1151, connects with \**marduna*, "*Winzer*," comparing New Pers. *mul*, *wine*, Skt. *mṛdvikā*, *vine*; cf. also ZDMG. 54, 359.

**Μαρδόντης.** Anc. Pers. \**Bardavant*, YAv. *Bərəz-avant* (cf. Anc. Pers. *vardana* = GAv. *vərəzāna*, YAv. *varəzāna*). Anc. Pers. \**bard*, *high*, YAv. *barez*, *bərəz* + suffix *vant*; cf. Βαρζαέντης (q. v.).

**Μάρδος.** Anc. Pers. *Bardiya*: *avahyā Ka<sup>n</sup>būjiya-hyā brāt[ā Bardī]ya nāma āha*, *of this Cambyses there was a brother Bardiya (the Σμέρδης of Hdt.) by name* (Bh. 1, 29, 30). Anc. Pers. \**bard*, *high*, YAv. *barəz*, *bərəz* + suffix (a)*iya*; cf. Tolman, *Lex. and Texts*, 114. Cf. the full names Ἀριόμαρδος and Σμερδομένης.

**Μάρδων.** May be variant of Μαρδόνιος (q. v.).



**Μάρφιος.** Perhaps same as the proper adj. **Μαράφιος** (cf. **Μαράφιοι**, Hdt. 1, 125 and **Μαράφιον**, Hdt. 4. 167), *Maraphian*; cf. Keiper, 89.

**Μασαβάτης.** Prius perhaps YAv. **mazan**, *greatness*; posterius Anc. Pers. **pāta**, PPfP. of **pā**, *to protect*, Av. **pā**, Skt. **pā**.

**Μασίστης.** Hypc. form based upon Anc. Pers. **maθišta**, *greatest*, YAv. **masišta**.

**Μασίστιος.** Hypc. form based upon Anc. Pers. **maθišta**, *greatest*, YAv. **masišta** + suffix (a)iya.

**Μασίστρης.** Hypc. form based upon Anc. Pers. **maθišta**, *greatest*, YAv. **masišta** + suffix (a)ra.

**Μασκάμης.** Perhaps YAv. **mas**, *great* + Anc. Pers. **kāma**, *desire*, Av. **kāma**.

**Ματάχης.** Anc. Pers. **māta**, PPfP. of **mā**, *to measure*, Av. **mā**, Skt. **mā** + suffix (a)ka; hypc. form perhaps of **Κομάτης** (q. v.).

**Μεγαβάζης.** See **Μεγάβαζος**.

**Μεγάβαζος.** Anc. Pers. **baga**, *god*, YAv. **baya** (Middle Pers. **bay**) + YAv. **bāzu** (New Pers. **bāzū**), *arm*, Skt. **bāhu**; *having God as his arm (strength)*.

**Μεγαβάρης.** Anc. Pers. **baga**, *god*, YAv. **baya** (Middle Pers. **bay**) + Anc. Pers. **bara** (comp.), fr. **bar**, *to bear*, YAv. **bara**, Skt. **bhara**; *god-bearing, god-sup-*

*porting, or god-supported* (cf. Anc. Pers. *asabāri, mounted on horses*).

Μεγαβάτης. See Βαγαπάτης.

Μεγαβέρνης. See Μεγαφέρνης.

Μεγάβυζος. Anc. Pers. *Bagabuxša; Ba[gab]uxša nāma [Dātu]hyahyā puθ<sup>a</sup> Pārsa, Megabyzus by name, the son of Dātuhya, a Persian* (Bh. 4, 85). Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + *\*buxša*, fr. *\*buj*, YAv. *buj* (Middle Pers. *bōxtan*), *to free* (Tolman, *Lex. and Texts*, 113).

Μεγαδάτης. Variant of Βαγαδάτης (q. v.).

Μεγαδόστης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *\*dušta*, PPfP. of *\*duš*, *to take pleasure in, love*, Av. *zuš*; *beloved of God* (cf. in meaning Gr. *ἑόφίλος*).

Μεγάπανος. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *pāna*, *protection*, Skt. *pāna*; *having God as his protection*.

Μεγασίδρας. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *ciθ<sup>a</sup>*, *race, lineage*, Av. *ciθra* (New Pers. *cihr*), Skt. *citra*; *having his lineage from the gods* (cf. in meaning Gr. *ἑογένης*).

Μεγαφέρνης. Anc. Pers. *baga, god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x<sup>ʷ</sup>arənah*.

**Μενίσκος.** Hycp. form based upon Anc. Pers. *maniš* (comp.), *mind*, Av. *manah* + suffix (a)ka.

**Μενοστάνης.** Perhaps Anc. Pers. *maniš* (comp.), *mind*, *realm of the intellect*, Av. *manah*, Skt. *manas* + Anc. Pers. *stāna*, *place*, Skt. *sthāna*.

**Μέρδης.** See *Μάρδος*.

**Μῆδος.** Anc. Pers. *Māda*, *Median*.

**Μηθραφέρνης.** See *Μιτραφέρνης*.

**Μητρώστης.** Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + Av. *va-hišta*, *best*, superl. of *vañhu*, Anc. Pers. *va(h)u* (comp.), Skt. *vasu*; cf. *Justi*, NB. 216.

**Μίθαρος.** Hycp. form based upon Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra*; cf. *Μιθραδάτης* (q. v.).

**Μιθραδάτης.** Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *\*dhē*), *to create*, Av. *dā*, Skt. *dā*, or *dā* (I. E. *\*dō*), *to give*, Av. *dā*, Skt. *dā*; *Mithra-created* or *Mithra-given*.

**Μιθραῖος.** Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra* (New Pers. *Mihr*), Skt. *mitra* + suffix (a)iya; hycp. form perhaps of *Μιθραδάτης* (q. v.) or of a similar compound with *Miθra*.

**Μιθράνης.** Anc. Pers. *Miθra*, the god *Mithra*, Av.

**Μίθρα** (New Pers. **Mihr**), Skt. *mitra* + suffix (a)na; hypc. form of a double-stem name containing **Μίθρα** (cf. *Μιθραδάτης*).

*Μιθραξίδης*. Anc. Pers. **Μίθρα**, the god *Mithra*, Av. **Μίθρα** (New Pers. **Mihr**), Skt. *mitra*; posterius probably shortened from Anc. Pers. *xšaya* (comp.), *king*, Av. *xšaya*, Skt. *kṣaya*, or Anc. Pers. *xšaθra*, *kingdom*, Av. *xšaθra*, Skt. *kṣatra*, with a Greek patronymic ending attached; cf. *Justi*, NB. 216.

*Μίθρας*. Hypc. form based upon Anc. Pers. **Μίθρα**, the god *Mithra*, Av. **Μίθρα**, (New Pers. **Mihr**), Skt. *mitra*; cf. *Μιθραῖος* (q. v.).

*Μιθρατώχμης*. Anc. Pers. **Μίθρα**, the god *Mithra*, Av. **Μίθρα** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *taumā*, YAv. *taoxman*, *seed, germ*, Skt. *tokman*; *of the seed of Mithra*. For the relation of Anc. Pers. *taumā* to YAv. *taoxman*, see *Tolman*, *Lex. and Texts*, 91.

*Μιθραύστης*. See *Μητρώστης*.

*Μιθρήνης*. See *Μιθράνης*.

*Μιθριδάτης*. See *Μιθραδάτης*.

*Μιθριδάτις*. Feminine of *Μιθριδάτης* (q. v.).

*Μιθρίνης*. See *Μιθρήνης*.

*Μιθροάξης*. Anc. Pers. **Μίθρα**, the god *Mithra*, Av. **Μίθρα** (New Pers. **Mihr**), Skt. *mitra* + YAv. *vaxša*, *word*, or YAv. *vaxša*, *growth*.

Μιθροβαῖος. Hyc. form of \*Μιθραpāta (see Μιθροβάτης); cf. Βαγαπαῖος (q. v.) fr. Βαγαπάτης.

Μιθροβαρζάνης. Anc. Pers. **Μιθρα**, the god *Mithra*, Av. **Μιθρα** (New Pers. **Μιhr**), Skt. *mitra* + Anc. Pers. *vardana*, *town*, GA. *vərəzēna*, YA. *varəzāna* (New Pers. *barzan*), *community, society*; cf. Ἄρτιβαρξάνης (q. v.).

Μιθροβουζάνης. Anc. Pers. **Μιθρα**, the god *Mithra*, Av. **Μιθρα** (New Pers. **Μιhr**), Skt. *mitra* + YA. *būjyāna*, participial adj. fr. *buj*, *to release, save; having release, salvation through Mithra*; cf. Μαβουζάνης (q. v.).

Μιθροδαῖος. Hyc. form of \*Μιθραdāta (see Μιθραδάτης); cf. Μιθροβαῖος (q. v.) from \*Μιθραpāta.

Μιθροπαύστης. See Μιθροπάστης.

Μιθροπάστης. Anc. Pers. **Μιθρα**, the god *Mithra*. Av. **Μιθρα** (New Pers. **Μιhr**), Skt. *mitra*; posterius may be Anc. Pers. *upastā*, *aid, help*, YA. *upastā*; *whose help is Mithra*.

Μίτρα. See Μίθρας.

Μιτραγάθης. Anc. Pers. **Μιθρα**, the god *Mithra*, Av. **Μιθρα** (New Pers. **Μιhr**), Skt. *mitra*; Justi, NB. 213, connects posterius with YA. *gāthā*, *hymn*, Skt. *gāthā*; *he who sings Mithra-hymns*.

Μιτραδάτης. See Μιθραδάτης.

Μιτραῖος. See Μιθραῖος.

Μιτράνης. See Μιθράνης.

Μιτραφέρνης. Anc. Pers. **Mithra**, the god *Mithra*, Av. **Mithra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. **x<sup>v</sup>arənah**.

Μιτροβάτης. Anc. Pers. **Mithra**, the god *Mithra*, Av. **Mithra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *pāta*, PPF. of *pā*, *to protect*, Av. **pā**, Skt. **pā**; *protected by Mithra*.

Μοαφέρνης. Prius evidently **Μαύς**, a Saka-king, 130-110 B. C.; in the Indian inscriptions called **Μοα** (cf. Justi, NB. 200); posterius Anc. Pers. *farnah* (comp.), *glory*, YAv. **x<sup>v</sup>arənah**; *having the glory of Moa*.

Μουχαιός. Perhaps variant of **Βουγαίος** (q. v.).

Μύξος. Perhaps variant of **Βόξος** (q. v.).

## N

Νάβαζος. Hyc. form based upon YAv. **navāza**, *navigator, sailor*; cf. Justi, NB. 218.

Ναβαρζάνης. Prius **Na**-uncertain; posterius Anc. Pers. *vardana*, *town*, GAv. **varəzāna**, YAv. **varəzāna** (New Pers. **barzan**), *community*; cf. **Ἄριοβαρζάνης** (q. v.).

Νιφάτης. Hyc. form based upon Anc. Pers.

napāt, *grandson*, Av. napāt (New Pers. nava), Skt. napāt + suffix a; perhaps connected with Apām Napat, *genius of the waters*; cf. Justi, NB. 229; Bthl., Wb. 1039; also Ἀπάμα (q. v.).

Νορονδαβάτης. Incorrect form for Ὀρονδαβάτης (q. v.).

Νύσα. Hype. form containing YAv. anaoša, *unthreatened by destruction, immortal*.

Νύση. See Νύσα.

Νυσία. See Νύσα.

Νύσσα. See Νύσα.

## Ξ

Ξέρξης. Anc. Pers. Xšayāršan: adam Xšayāršā xšāyaθiya vazarka . . . Dārayavahauš xšāyaθiya-hyā puθra Hāxāmanišiya, *I (am) Xerxes the great king, . . . the son of Darius the king, the Achæmenidan* (Xerx. Pers. a. 6-11). Anc. Pers. xšaya (comp.), *king, ruler*, Av. xšaya, Skt. kṣaya + Anc. Pers. aršan (comp.), *man*, YAv. aršan, Skt. ṛṣabha, Gr. ἄρσην; cf. Tolman, *Lex. and Texts*, 84.

## Ο

Ὀάρσης. Perhaps Anc. Pers. \*uvaršan, *of good virility, strength*, fr. Anc. Pers. u, *good*, Av. hu, Skt. su + \*varšan, Skt. vṛšan, *that which is distinguished for virility or strength*.

'Οάρτης. Variant of 'Οάρσης (q. v.).

\*'Οβορζος. Prius perhaps Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius YAv. barəzan, *height*, fr. YAv. barez, *high* (New Pers. burz). For o < vohu cf. 'Οδάτις (q. v.).

'Οδάτις. YAv. Vohudāta, fr. vañhu, vohu (comp.), *good* + dāta, PPfP. of dā (I. E. \*dhē), *to create*.

Οιβάρας (Οιβάρας). See Οιβάρης.

Οιβάρης. According to Nicolaüs of Damascus, the name means ἀγαθάγγελος. If this be true, the prius Οι- (cf. Οιο- in Οιόβαζος) must come from Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius Anc. Pers. bara (comp.), fr. bar, *to bear*, Av. bara, Skt. bhara; *bearer of good*; cf. also Justi, NB. 232.

Οιόβαζος. Prius perhaps Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius YAv. bāzu, *arm*, Skt. bāhu.

'Οκοντοβάτης. Incorrect reading for 'Οροντοπάτης (q. v.).

'Ολοφέρνης. Variant of 'Οροφέρνης (q. v.).

'Ομάργης. Variant of 'Αμόργης (q. v.).

'Ομάργης. See 'Ομάργης.

'Ομάρτης. Perhaps incorrect reading for 'Ομάργης (q. v.), T being for Γ.



'Ομάρτης. See 'Ομάρτης.

'Ομονδοβάτης. Incorrect reading for 'Οροντοπάτης (q. v.).

'Οναφέρνης. YAv. *vanant*, PPA. of *van*, *to win* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *xʾarənah*; *winning glory*; cf. *vanant* in YAv. *vanō-vīspa*.

'Ονόφας. Hyc. form of 'Οναφέρνης (q. v.); cf. 'Ανάφης (q. v.).

'Οξάθρης. Av. *huxšaθra*, *ruling well, good ruler*. Anc. Pers. *u*, *good*, Av. *hu*, Skt. *su* + Anc. Pers. *xšaθra*, *rule, kingdom*, Av. *xšaθra*, Skt. *kṣatra*.

'Οξοδάτης. YAv. *vaxša*, *growth*, fr. Av. *vaxš*, *to grow, increase, exalt* + *dāta*, PPF. of Anc. Pers. *dā* (I. E. \**dhē*), *to create*, Av. *dā*, Skt. *dā*.

'Οξιάθρης. Variant of 'Οξάθρης (q. v.); *v* probably influenced by *ἰξύς*; cf. Justi, NB. 232.

'Οξιάρτης. Perhaps variant of 'Οξάθρης (q. v.); cf. 'Οξιάθρης (q. v.).

'Οξύθρης. See 'Οξιάθρης.

'Οξυρόης. See Χοσρόης.

'Ορξίνης. Perhaps hyc. form based upon Av. *varəcah*, *power, honor, dignity*, Skt. *varcas* + suffix (i)na.

Ὁροάνδης. See Ὁρόντας.

Ὁρόβαζος. Anc. Pers. *aura, god, Ahura*, Av. *ahura*, Skt. *asura* + YAv. *bāzu, arm*, Skt. *bāhu*; *having Ahura as his arm (might)*; cf. Μεγάβαζος (q. v.).

Ὁροβάτης. Anc. Pers. *aura, god, Ahura*, Av. *ahura*, Skt. *asura* + *pāta*, PPfP. of Anc. Pers. *pā, to protect*, Av. *pā*, Skt. *pā*; *god-protected, Ahura-protected*.

Ὁρονδαβάτης. Variant of Ὁροντοπάτης (q. v.)

Ὁρονδαπάντης. Variant of Ὁροντοπάτης (q. v.).

Ὁρονδάτης. A fuller form would doubtless be Ὁρονδ-δάτης. Prius YAv. *aurvat* (comp.), shortened from *Aurvataspa*, fr. *aurvant, swift* (Middle Pers. *arvand*), Skt. *arvant* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *aṣva*; *possessing swift horses, Aurvataspa* (New Pers. *Arvandaspa*), *sun-god*; posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. \**dō*), *to give*, Av. *dā*, Skt. *dā*, or *dā* (I. E. \**dhē*), *to create*, Av. *dā*, Skt. *dhā*; *given or created by Aurvataspa*.

Ὁρόντας. Hyc. form based upon Av. *aurvant, swift*, (Middle Pers. *arvand*), Skt. *arvant*; perhaps from Ὁρονδάτης (q. v.) or Ὁροντοπάτης (q. v.).

Ὁρόντης. See Ὁρόντας.

Ὁροντοπάγας. Prius Av. *aurvant, swift* (Middle Pers. *arvand*), Skt. *arvant*; Justi, NB. 235, suggests

a connection of the posterius with Skt. *pājas*, *strength*, or, if one read *-παλας* for *-παγας*, with a word akin to Gr. *πῶλος*, *colt* (cf. Ἄρβουπάλης); but it would seem better to read *-πατας* (with T instead of Γ), making the name equivalent to Ὀροντοπάτης (q. v.).

Ὀρονταπάτης. YAv. *aurvaṭ* (comp.), shortened from *Aurvataspā*, fr. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant* + Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *aṣṭa*; *possessing swift horses*, *Aurovataspā* (New Pers. *Arvandasp*), *sun-god*; posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Aurvataspā*.

Ὀροφέρνης. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x<sup>r</sup>arənah*; *whose glory is from Ahura*.

Ὀρρόης. See Ὀσρόης.

Ὀρσόβαρις. Perhaps from Av. *varəcah*, *power*, *honor*, *dignity*, Skt. *varcas* + Anc. Pers. *bara* (comp.), *bearing*, *sustaining*, fr. *bar*, *to bear*, Av. *bar*, Skt. *bhr̥*.

Ὀρσοδάτης. Prius perhaps Av. *varəcah*, *power*, *honor*, *dignity*, Skt. *varcas*; posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *\*dō*), *to give*, Av. *dā*, Skt. *dā*, or *dā* (I. E. *\*dhē*), *to create*, Av. *dā*, Skt. *dhā*.

Ὀρυάνδης. See Ἀρυάνδης.

Ὀρώδης. See Ὑρώδης.

Ὀσδοόςης. See Ὀσρόης.

Ὅσρός. See Χοσρός.

Ὅτάγης. Perhaps Anc. Pers. u, *good, well*, Av. hu, Skt. su + YAv. taka (New Pers. tag), *running, course*; cf. Justi, NB. 236.

Ὅτάνης. Anc. Pers. Utāna: U]tā[na n]āma 𐎠𐎲𐎠𐎹𐎡𐎹 *rah[γ]ā [puθra] Pārsa, Otanes by name, the son of Thukhra, a Persian* (Bh. 4, 83, 84). Perhaps Anc. Pers. u, *good*, Av. hu, Skt. su + \*tāna, *extension*, Skt. tāna; *having good posterity*; cf. Bthl., Wb. 1823.

Ὅτάσπης. For prius Pott, Et. Forsch. II, 530, suggests Av. vāta, *wind*, Skt. vāta; Justi, NB. 236, Anc. Pers. \*hūta, Skt. sūta, “*angetrieben*”; posterius Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. aṣva.

Ὅδιάστης. Perhaps Anc. Pers. \*ujasta, fr. u, *good, well*, Av. hu, Skt. su + \*jasta, PPfP. of jad, *to pray*, YAv. jad (PPfP. jasta); *blessed* (cf. New Pers. xujasta). Bthl., Zum. Wb. 161, suggests Anc. Pers. \*udyāsta (cf. YAv. yāh, *to gird*), or \*udyāšta, fr. Anc. Pers. yad, *to worship*, YAv. yaz.

Ὅυρόδης. See Ὑρόδης.

## II

Παρσώνδης. Justi, NB. 244, suggests a shortened (hypoc.) form of \*Paršandāta, fr. \*paršana, *battle*, Pahl. paršan + Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create*, Av. dā, Skt. dhā; or perhaps \*paršavant.

Παρύσατις(-σάτις). Anc. Pers. *paru*, *much*, Av. *paru* + Anc. Pers. *šiyāti*, *happiness*, YAv. *šāti*.

Πασάχης. Perhaps hypc. form connected with New Pers. *paš*, from a compound such as \**zairipaxša*, *with yellow mane*, with suffix (a)ka; cf. Justi, NB. 244.

Πατζάτης. Possibly hypc. form based upon Av. *paitizanta*, PPF. of *zan*, *to know*, Anc. Pers. *dan*, with prefix *paiti*.

Πατηγύας. Etymology uncertain.

Πατιζείθης. Etymology uncertain. Perhaps a better form is Πατζάτης (q. v.); cf. Justi, NB. 519.

Πατιράμφης. Justi, NB. 507, suggests Anc. Pers. *patiy*, Av. *paiti* + a word akin to Gr. *Δάμπος*; *resplendent*; cf. in form YAv. *Paitidrāθa*.

Πετησάχης. Justi, NB. 509, connects the prius with Pahl. *patāi*, *permanent*; for the posterius he posits Anc. Pers. \**sāka*, *strength*, Skt. *çāka*; cf. Βαγασάκης (q. v.).

Πραξάσπης. YAv. *pərəskā*, *value, price* + Anc. Pers. *aspa* (comp.), *horse*, YAv. *aspa* (New Pers. *asp*), Skt. *açva*.

Προέξης. Justi, NB. 255, posits Av. \**frahaxša*, “*der aufmunternde, erziehende.*”

Πυράπτις. See Παρύσατις

## P

Ῥαβεζάκης. Incorrect reading for (Θυγατέ)ρα Βαζάκου (see Βαζάκης), according to Justi, NB. 256.

Ῥαδίνης. See Ῥαθίνης.

Ῥαθίνης. Hypc. form based upon YAv. ratha, *chariot*, Skt. ratha, with suffix (i)na.

Ῥαθονίκης. Variant of Ῥαθίνης (q. v.) with the suffix (i)ka.

Ῥανοςβάτης. Perhaps GAv. rāna, *fighter, warrior*, or YAv. rāna, *combat* + Anc. Pers.\* spāda (comp.), *army*, GAv. spāda; cf. Anc. Pers. Taxma-spāda, *possessing an army of heroes*.

Ῥεομίθρης. Prius perhaps YAv. rava, (comp.), rayu, *swift, ready* (cf. Fick, Gr. PN. CXXXII; Justi, NB. 260); posterius Anc. Pers. Miθra, the god *Mithra*, Av. Miθra, Skt. mitra.

Ῥοδοβάτης. Incorrect reading for Ῥοροντοπάτης (q. v.).

Ῥοδογούνη. Anc. Pers. \*rudra, *red*, Skt. rudhira, Gr. ἐρυθρός (cf. Justi, NB. 183) + YAv. gaona, *hair, color* (New Pers. gūn); *having red hair or color*.

Ῥοισάκης. See Ῥωσάκης.

Ῥωδάσπης. Prius perhaps connected with Anc. Pers. \*rudra, *red*, Skt. rudhira, Gr. ἐρυθρός (cf. Justi,

NB. 183); posterius Anc. Pers. *aspa* (comp.), *horse*, Av. *aspa* (New Pers. *asp*), Skt. *अश्वः*; *having red horses*.

Ῥωξάνη. Fem. form of Ῥωξάνης (q. v.).

Ῥωξάνης. Hypc. form based upon YAv. *roaxšna*, *brilliant, resplendent*.

Ῥωπάρας. Perhaps same as Γωβρίας (q. v.).

Ῥωπάρης. See Ῥωπάρας.

Ῥωσάκης. Hypc. form based perhaps upon YAv. *raocah*, *bright, shining*, with suffix (a)ka.

## Σ

Σαθραβουζάνης. Anc. Pers. *xšaθra*, *kingdom*, Av. *xšaθra*, Skt. *ksatra* + YAv. *būjyāna*, participial adj. fr. *buj*, *to release, save*; Justi interprets, "*Befreiung, Erhaltung des Reiches bewirkend*," but compare *Μιθροβουζάνης* (q. v.).

Σαιταφάρνης. YAv. *šaēta*, *money, wealth* + Anc. Pers. *farnah* (comp.), *glory, fortune, happiness*, YAv. *xʷarənah*.

Σανδάκη. Perhaps YAv. *Zanda* (etymology doubtful; cf. Bthl., Wb. 1662) + suffix (a)ka.

Σανδαύκη. Variant of Σανδάκη (q. v.).

Σαρσάμας. Perhaps incorrect reading for Ῥαρσάμας (q. v.).

Σατάσπης. Anc. Pers. θata (comp.), *hundred*, YAv. sata, Skt. çata + Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *possessing a hundred horses*; cf. Anc. Pers. @atagu, *Satta-gydia, possessing a hundred cattle* (Tolman, *Lex. and Texts*, 95).

Σατιβάρας. Anc. Pers. šiyāti, *well-being, happiness*, YAv. šāti + Anc. Pers. bara (comp.), *bearing, bringing*, fr. bar, *to bear*, Av. bar, Skt. bhṛ; *bringing well-being, happiness*.

Σατιβαρζάνης. Anc. Pers. šiyāti, *well-being, happiness*, YAv. šāti + YAv. vərəz (comp.), *causing, producing* + suffix (a)na; *causing well-being, happiness*.

Σατιφέρνης. Anc. Pers. šiyāti, *well-being, happiness*, YAv. šāti + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. xʾarənah.

Σατραβάτης. Anc. Pers. xšaθʾa, *lordship, kingdom*, Av. xšaθra, Skt. kṣatra + pāta, PPfP. of Anc. Pers. pā, *to protect*, Av. pā, Skt. pā.

Σατροπάτης. See Σατραβάτης.

Σειράμνης. Perhaps YAv. cirya (New Pers. cīra), *excellent, efficient* + Anc. Pers. maniš (comp.), *mind*, Av. manah.

Σεισάμνης. Perhaps a corruption of Σισιμάκης (q. v.); or reduplication, cf. YAv. θamnah, *care*.



Σεκυνδιανός. In Ktes. for Σογδιανός (q. v.).

Σιρομίτρης. Prius doubtful; connected by Justi, NB. 303, with Armen. *sēr*, *loving, dear*; posterius Anc. Pers. *Mithra*, the god *Mithra*, Av. *Mithra*, Skt. *mitra*; *to whom Mithra is dear, Mithra-loving*.

Σισαμάκης. See Σισιμάκης.

Σισάμνης. Prius doubtful; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Σισιμάκης. Hyc. form of Σισιμίθρης (q. v.); first letter of posterius retained and suffix (a)ka added.

Σισιμίθρης. See Σουσαμίθρης.

Σμέρδης. See Μάρδος.

Σμερδομένης. Anc. Pers. \**bard*, *high, lofty*, YAv. *barəz*, *bərəz* (cf. Σμέρδης) + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a lofty mind*.

Σογδιανός. Same as Σόγδιος (q. v.) + suffix (a)na.

Σόγδιος. Anc. Pers. \**Sugudiya*, *Sogdianian*, fr. Anc. Pers. *Suguda*, *Sogdiana*, YAv. *Suyda* + suffix (a)iya.

Σουσαμίθρης. Prius doubtful; posterius Anc. Pers. *Mithra*, the god *Mithra*, Av. *Mithra*, Skt. *mitra*.

Σπαμίτρης. Variant of Ἄσπαμίτρης (q. v.).

Σπιθάμης. Variant of Σπιταμᾶς (q. v.).

**Σπιθραδάτης.** Prius perhaps Anc. Pers. \*spiθ<sup>r</sup>a, *heaven* (New Pers. sipīhr); cf. New Pers. Mihr < Anc. Pers. Miθra, New Pers. cihr < Anc. Pers. ciθ<sup>r</sup>a (cf. Justi, NB. 310); posterius Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. \*dō), *to give*, Av. dā, Skt. dā.

**Σπιθριδάτης.** Variant of Σπιθραδάτης (q. v.).

**Σπιθροβάτης.** Perhaps a corruption of Σπιθραδάτης (q. v.), but the posterius may be Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā.

**Σπιταμᾶς.** Av. Spitāma. Hypc. form of Σπιταμένης (q. v.), with retention of the first letter of posterius (cf. Justi, NB. 309).

**Σπιταμένης.** YAv. spita (comp.), *white* + Anc. Pers. maniš (comp.), Av. manah; perhaps *clear-minded* (cf. spitidōiθra, *clear-eyed*), Justi, NB. 310, "mit weissem (reinem) Sinne."

**Σπίτης.** Hypc. form based upon YAv. spita, *white*; cf. Σπιταμᾶς (q. v.).

**Σταβάκης.** Hypc. form based perhaps upon YAv. stavah (comp.), *strength* + suffix (a)ka.

**Σταβροβάτης.** Perhaps YAv. staora, *horse, beast of burden* + Av. paiti, *lord, master*; cf. Justi, NB. 311.

**Στάγης.** Justi, NB. 311, connects with New Pers. sitay, *colt, steed*; ending seems to be hypc. suffix a.

Σταμένης. May be a corruption of Σπιταμένης (q. v.).

Σφενταδάτης. YAv. Spəntōdāta = spəntōdāta, fr. Av. spənta, *holy* + Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. \*dō), *to give*, Av. dā, Skt. dā.

## T

Τάβαλος. Cf. Ταβούλης (q. v.); Pott, ZDMG. 13, 389.

Ταβούλης. Perhaps YAv. tavaḥ, *power*, Skt. tavaś + Anc. Pers. \*ula (cf. Φεραύλης (q. v.) and Justi, NB. 487), *desire*.

Τάγης. Perhaps variant of Στάγης (q. v.), but may be connected with YAv. tak, *to run* (Middle Pers. tak, New Pers. tag), perhaps with the meaning *swift*; cf. Justi, NB. 318, 513.

Ταναοξάρης. Variant of Ταννοξάρης (q. v.).

Ταννοξάρκης. Av. tanū (New Pers. tan), *body*, Skt. tanū + Anc. Pers. vazarka, *great* (Turfan MSS. vazurg, New Pers. buzurg); *great in body*. Cf. Tolman, Lex. and Texts, 124.

Τασιφέρνης. Corruption of Σατιφέρνης (q. v.).

Τεάσπις. See Τείσπης.

Τειρέως. See Τιραίος.

Τειριβάζου (gen.). See Τηρίβαζος.

Τείσπης. Anc. Pers. Cišpi or Caišpi (Bh. a, 8 *et passim*). Etymology uncertain.

Τεριτούχμης. Anc. Pers. \*Tīra, the god *Tīra* (cf. YAν. Tīrōnakaθva) + Anc. Pers. taumā, *family*, YAν. taoxman, *seed*, Skt. tokman; *of the seed of Tīra*; cf. Μιθρατώχμης (q. v.).

Τηρίβαζος. See Τηρίβαζος.

Τηριδάτης. See Τηριδάτης.

Τυραπάτης. YAν. tiyri, *arrow* + Av. paiti, *master*, Skt. pati; *master of arrows*.

Τιθραύσσης. Anc. Pers. ciθ<sup>r</sup>a, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. \*vahišta, *best*, Av. vahišta, superl. of Anc. Pers. va(h)u (comp.), Av. vanhu, *good*; *best in lineage*.

Τηραιος. Hyc. form based upon Anc. Pers. \*Tīra, the god *Tīra* (cf. YAν. Tīrōnakaθva), + suffix (a)iya; perhaps from Τηρίβαζος (q. v.) or Τηριδάτης (q. v.).

Τηρίβαζος. Anc. Pers. \*Tīra, the god *Tīra* (cf. YAν. Tīrōnakaθva) + YAν. bāzu, *arm*, Skt. bāhu; *having Tīra as his arm (strength)*.

Τηριδάτης. Anc. Pers. Tīra, the god *Tīra* (cf. YAν. Tīrōnakaθva) + Anc. Pers. dāta, PPfP. of dā (I. E. \*dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. \*dō), *to give*, Av. dā, Skt. dā; *Tīra-created* or *Tīra-given*.

Τυριάσπης. Variant of Τυριάσπης (q. v.).

Τισσαφέρνης. Anc. Pers. ciθ<sup>ra</sup>, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. farnah (comp.), *glory*, YAv. x<sup>ʾ</sup>arənah; *whose glory is in his lineage*.

Τριταίχμης. See Τριτανταίχμης.

Τριτανταίχμης. Anc. Pers. Ciθ<sup>ra</sup>\*taxma (Bh. 2, 79). Anc. Pers. ciθ<sup>ra</sup> (perhaps acc.) *lineage, race*, Av. ciθra, Skt. citra + Anc. Pers. \*taxma, *strong, brave*, Av. taxma (cf. Tolman, *Lex. and Texts*, 88; Justi, NB. 164).

Τυριάσπης. YAv. Tūirya, *Turanian* + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva; *having Turanian horses*; cf. Yt. 17. 55: Tūra . . . āsuaspa, *the Turanians with swift horses*.

## Υ

Υαπάτης. Perhaps Av. \*x<sup>ʾ</sup>āpaiti, *self-master* (cf. Justi, NB. 131).

Υδάρνης. Anc. Pers. Vidarna: Vi]darna nāma Pārsa manā ba<sup>ʾ</sup>daka avamšām maθištam akunavam, *Hydarnes by name, a Persian, my subject, him I made chief of them* (Bh. 2, 19, 20). Acc. to Justi, NB. 491, Anc. Pers. \*vidarna, fr. viy, *away* + dar, *to hold; support, security*; cf. Av. vi-dar, *to support, hold secure*, and YAv. darəna, *fortification*. Bthl., Wb. 1443, suggests possible connection with Skt. vidīrṇa, *rent asunder*.

Ἰδάσπης. Perhaps YAv. hu-dāta, *well-made, well-formed* + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. अघ्वा; *having well-formed horses*; cf. Justi, NB. 131.

Ἰμαίης. Av. hu-māya, *rich in blessings*; cf. YAv. Humāyā, daughter of Hystaspes.

Ἰμέης. See Ἰμαίης.

Ἰροιάδης. Perhaps of same origin as Ἰρώδης (q. v.).

Ἰρώδης. YAv. hu-raoda, *having a beautiful form, appearance*.

Ἰσταίχμας. Justi, NB. 371, reconstructs the original form as \*Vistaxma; prius Anc. Pers. viy, *apart, away*, Av. vi, Skt. vi; the posterius he connects with Pahl. stahmak, New Pers. sitam, *power*; *having wide-extended power*.

Ἰστάνης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. stāna, *place, location* (New Pers. -stān), Skt. sthāna; *having a good place, location*; cf. Justi, NB. 372, 512.

Ἰστάσπης. Anc. Pers. Vištāspa; θάτιϋ Δάραια-ϋαυš xšāyaθiya manā pitā V'štāspa, *says Darius the king, my father (is) Hystaspes* (Bh. 1, 3, 4). Anc. Pers. \*višta (Middle Pers. višadak), *depressed* (viy + had, *to sit, settle down*; cf. Skt. vi + sad, *to sink, despond*) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. अघ्वा; *having spiritless horses*; cf. Tolman, Lex. and Texts, 127.

## Φ

Φαραδασμένης. Etymology of prius not clear; posterius apparently Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Φαρανδάκης. Hypoc. form of Φαρανδάτης (q. v.).

Φαρανδάτης. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x<sup>v</sup>arənah* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. \**dō*), *to give*, Av. *dā*, Skt. *dā*.

Φαρασμάνης. See Φαραδασμένης.

Φάρζιρις. According to Strabo, 785, another form for Παρύσαρις (q. v.); but according to others, of Babylonian origin (cf. Justi, NB. 98).

Φαρισμάνης. See Φαρασμάνης.

Φαρνάβαζος. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x<sup>v</sup>arənah* + YAv. *bāzu*, *arm*, Skt. *bāhu*.

Φαρναζάθρης. Anc. Pers. *farnah* (comp.), *glory*, *fortune*, YAv. *x<sup>v</sup>arənah* (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers) + Anc. Pers. *xšathra*, *lordship*, *kingdom*, Av. *xšathra*; *possessing the kingdom because of his "farnah."*

Φαρνάκη. See Φαρνάκης.

Φαρνάκης. Hypoc. form based upon Anc. Pers.

farnah (comp.), *glory, fortune*, ΥΑν. x'arēnah, with suffix (a)ka.

Φάρναχος. See Φαρνάκης.

Φαρνακίας. Perhaps same as Φαρνάκης (q. v.), with re-formation of suffix (a)ka.

Φαρναπάτης. Anc. Pers. farnah (comp.), *glory, fortune*, ΥΑν. x'arēnah (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers; also personified as a divinity, *Farnah*) + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; cf. Φαρανζάθρης (q. v.).

Φαρνάσπης. Anc. Pers. farnah (comp.), *glory, fortune*, ΥΑν. x'arēnah + Anc. Pers. aspa (comp.), *horse*, ΥΑν. aspa, Skt. aśva.

Φαρνόξαρθος. Same as Φαρανζάθρης (q. v.), with metathesis of θ and ρ.

Φαρνούχης. Anc. Pers. farnah (comp.), *glory, fortune*, ΥΑν. x'arēnah + suffix (u)ka (uxa, Justi, NB. 94); hypc. form, as Φαρνάκης (q. v.).

Φαρνοῦχος. See Φαρνούχης.

Φάρσιρις. See Φάρλιρις.

Φεραύλης. Cf. New Pers. farrah, x'arrah, Middle Pers. x'arrah, *glory* (cf. far in Anc. Pers. farnah); for posterius Justi, NB. 487, posits Anc. Pers. \*ula, *desire*.



Φερενδάτης. See Φαρανδάτης.

Φραάτης. Justi, NB. 101, 494, posits Anc. Pers. \*frahāta, "verständig" (Pahl. frahāt, New Pers. ferhād).

Φρανικάτης. Corruption of Φαρναπάτης (q. v.).

Φραόρτης. Anc. Pers. Fravarti: avadā hauv Fravartiš hya Mādaiy xšāyaθiya agaubatā āiš had[ā] kārā patiš mām hamaranam cartanaiy, *here this Phraortes who called himself king in Media went with his army against me to engage in battle* (Bh. 2, 66, 67). Anc. Pers. \*fravarti, Av. fravaši, *the immortal element of the believer which existed before and after his birth and was his guardian during life*; doubtless a hypc. form of a double-stem name containing this word. For Av. š corresponding to Anc. Pers. rt, cf. aša = arta, aši = arti, and mašya = martiya.

Φρασαόρτης. YAv. Frašhamvarəta. According to Justi, NB. 104, the name is formed from hamvarəti, *the (male) protecting power*, which was personified and worshiped; Bthl., Wb. 1010, gives reading and etymology as doubtful.

Φραταγούνη. Probably Anc. Pers. \*frāta, *fire* (Armen. hrāt; cf. \*frāta in Φραταφέρνης) + YAv. gaona, *hair, color of hair, color*.

Φραταφέρνης. Prius connected by Justi, NB. 105, with Anc. Pers. \*frāta, *fire* (Armen. hrāt); posterior Anc. Pers. farnah (comp.), *glory, splendor*, YAv. xʾarənah.

Φριαπίτης. Av. \*fryapitar, *father-loving*, fr. Av. frya, *dear*, Skt. priya + Av. pitar, *father*, Anc. Pers. pitar, Skt. pitar; according to Justi, NB. 106, a translation of the epithet φιλοπάτωρ of Seleucus IV.

## X

Χοάσπης. Anc. Pers. uvaspa, fr. Anc. Pers. u, *good, beautiful*, Av. hu, x<sup>v</sup>a, Skt. su + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva; *possessing good or beautiful horses*.

Χοσρόης. YAv. Haosravah; according to Bthl., Wb. 1738, derived probably from husravah, *having a good reputation, renowned*.

Χρυσάντης. YAv. xrvīšyant, *grim, bloodthirsty* (cf. Justi, NB. 173).

## Ω

᾽Ωσάμης. Perhaps corruption of ᾽Αρσάμης (q. v.).

᾽Ωμισος. Anc. Pers. Vaumisa, Bh. 2, 49, 51, 62 *et passim*. Anc. Pers. va(h)u (comp.), *good*, Av. vanhu, vohu (comp.); posterius misa, would seem to indicate the pronunciation of θ<sup>r</sup> in Anc. Pers. \*Miθ<sup>r</sup>a, Elam. Mi-iš-ša, written M<sup>l</sup>θra in inscriptions of Art. Pers. and Art. Sus. and M<sup>l</sup>tra in Art. Ham., the god *Mithra*; cf. Meillet, Gram. 105–107; also ᾽Ασιδάτης (q. v.) and Τισσαφέρνης (q. v.).

᾽Ωξος. From YAv. huvaxša, *good growth, prosperity*.

Ἐρομάζης. Anc. Pers. Auramazdāh. Anc. Pers. aura, *lord*, Av. ahura, Skt. asura + Av. Mazdāh, name of the supreme god, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*); *the lord omniscient*.

Ἐρχος. Anc. Pers. Vahauka, Bh. 4, 86; etymology uncertain.

## PHONOLOGY

BELOW are given the results of an investigation into the method employed in representing the Ancient Persian characters or sounds by Greek letters. It is easy to observe that the Greeks allowed themselves such great freedom in transliterating Persian names that it can hardly be said that any phonetic *method* is followed. For a fuller discussion of the various problems involved in this subject see General Discussion, §§2ff.

### A

- a > a—*e. g.*, Ἀχαιμένης (Haxāmaniš), Ἀρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta).
- a > ε—*e. g.*, Μεγαφέρνης (baga + farnah), Ἀριαμένης (Ariya + maniš), Μεγαβάρης (baga + bara).
- a > ο—*e. g.*, Αὐρομάσδης (Auramazdāh), Ἀριοφάρνης (Ariya + farnah), Μιτροβάτης (Miθra + pāta).
- a > ι—*e. g.*, Μιθριδάτης (Miθra + dāta), Νιφάτης (napāt + a), Ἀρσίμας (aršan + \*ama).
- a > ω—*e. g.*, Βαγωδαρηνᾶν (baga + <sup>1</sup>darəna).
- a<sup>n</sup> > αν—*e. g.*, Τριτανταίχμης (Ciθ<sup>n</sup>a<sup>n</sup>taxma).
- a<sup>n</sup> > αμ—*e. g.*, Καμβύσης (Ka<sup>n</sup>būjiya).
- ay > ι—*e. g.*, Ἀρταξίας (arta + xšaya).
- ayā > ε—*e. g.*, Ξέρξης (Xšayāršan).
- ayav > ειαι or ει in Δαρειάιος, Δαρείος (Dārayavau).

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<sup>1</sup>Avestan.

## Ā

ā > α—*e. g.*, 'Ασιδάτης (āθ<sup>r</sup>i + dāta), Μεγαδάτης (baga + dāta), 'Οτάνης (Utāna).

ā > αι—*e. g.*, 'Αχαιμένης (Haxāmaniš), Μαιφάτης (māh + pāta).

ā > η—*e. g.*, Μήδος (Māda).

ā > ο (?)—*e. g.*, 'Αβροκόμας (aura + kāma ?).

## I

i > ι—*e. g.*, Μεγασίδρας (baga + ciθ<sup>r</sup>a), Μασίστης (ma-θišta), Μιθραδάτης (Miθra + dāta).

iy (graphic) > ι—*e. g.*, 'Αριοφάρνης (Ariya + farnah), 'Αριάσπης (Ariya + aspa), Μαρδόνιος (Marduniya).

Syncope of iy (graphic)—*e. g.*, Σατιφέρνης (šiyāti + farnah), Παρύσατις (paru + šiyāti).

i > η—*e. g.*, Μηθραφέρνης (Miθra + farnah).

i<sup>n</sup> > ιω—*e. g.*, 'Ινταφέρνης (Vi<sup>n</sup>dafarnah).

## Ī

ī > ι—*e. g.*, 'Αρταβίδης (arta + \*vīd), Τιραίος (\*Tīra + (a)iya), Τιριδάτης (\*Tīra + dāta).

ī > η—*e. g.*, Τηρίβαζος (\*Tīra + <sup>1</sup>bāzu), Τηριδάτης (\*Tīra + dāta).

ī > αι—*e. g.*, Τειρέως (\*Tīra + (a)iya), Τειριβάζου (\*Tīra + <sup>1</sup>bazu).

ī > ε—*e. g.*, Τεριτούχμης (\*Tīra + taumā).

## U

u > ο—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδόστης (baga + \*dušta), 'Οτάνης (Utāna).

<sup>1</sup>Avestan.

- u > v—*e. g.*, Μεγάβυζος (baga + \*buxša), Παρύσατις (paru + šiyāti).  
 u > a—*e. g.*, Ἀμόργης (u + \*margā), Ἀμυτις (u + <sup>1</sup>maiti).  
 u > ou—*e. g.*, Ἀδούσιος (a + duš), Οὐδιάστης (\*ujasta).  
 u > ε—*e. g.*, Ἐξάθηρης (u + xšaθ<sup>r</sup>a).  
 uv > kv—*e. g.*, Κναξάρης (Uvaxštra).  
 uv (graphic) > v—*e. g.*, Γωβρύας (Gaubruva).

## Ū

- ū > v—*e. g.*, Ἄρτασύρας (arta + θūra), Καμβύσης (Ka<sup>n</sup>-būjiya).  
 ū > ou—*e. g.*, Ἄρτασούρας (arta + θūra), Βουβάκης (\*bū + <sup>1</sup>bāga), Βουβάρης (\*bū + bara).

## Au

- au > o—*e. g.*, Κομάτης (Gaumāta), Ὀροβάτης (aura + pāta), Ὀροφέρνης (aura + farnah).  
 au > av—*e. g.*, Αὐρομάσδης (Auramazdāh), Αὐτοβάρης (\*auta + bara).  
 au > αβ—*e. g.*, Ἀβροκόμας (aura + kāma ?), Ἀβραδάτας (aura + dāta).  
 au > ω—*e. g.*, Ἄρτωνις (\*artaunī), Ὀρομάζης (Auramazdāh).

## K

- k > κ—*e. g.*, Ἀρσάκης (Aršaka), Φαρνάκης (farnah + (a)ka), Καμβύσης (Ka<sup>n</sup>būjiya).  
 k > γ—*e. g.*, Ἰσδιγέρδης (<sup>1</sup>yazata + karta).  
 k > χ—*e. g.*, Ὠχος (Vahauka).

<sup>1</sup>Avestan.

## X, Xš

- x** > χ—*e. g.*, Ἀχαιμένης (Haxāmaniš), Τριτανταίχμης (Ciθ<sup>r</sup>a<sup>n</sup>taxma).  
**xš** > ξ—*e. g.*, Ἀρταξίας (arta + xšaya), Ἀρταξέρες (Artaxšaθ<sup>r</sup>a), Ξέρξης (Xšayāršan).  
**xš** > σ—*e. g.*, Σαθραβουζάνης (xšaθ<sup>r</sup>a + <sup>1</sup>būjyana), Σατραβάτης (xšaθ<sup>r</sup>a + pāta).  
**xš** > ζ—*e. g.*, Μεγάβυζος (baga + \*buxša), Φαρναζάθρης (farnah + xšaθ<sup>r</sup>a).

## G

- g** > γ—*e. g.*, Ἀμόργης (u + \*margā), Βαγαπάτης (baga + pāta), Μεγαδάτης (baga + dāta).  
**g** > κ—*e. g.*, Κομάτης (Gaumāta).

## C

- c** > τ—*e. g.*, Τείσπης (Cišpi), Τισσαφέρνης (ciθ<sup>r</sup>a + farnah), Τριτανταίχμης (Ciθ<sup>r</sup>a<sup>n</sup>taxma).  
**c** > θ—*e. g.*, Ἀσπαθίνης (Aspacanah).  
**c** > σ—*e. g.*, Μεγασίδρας (baga + ciθ<sup>r</sup>a).

## J

- j** > σ—*e. g.*, Καμβύσης (Ka<sup>n</sup>būjiya).  
**j** > δι (?)—*e. g.*, Ουδιάστης (u + \*jasta).

## T

- t** > τ—*e. g.*, Ἀρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta), Μιθραδάτης (Miθra + dāta).  
 Syncope of **t**—*e. g.*, Κναξάρης (Uvaxštra).

<sup>1</sup>Avestan.

## ⊙

- θ > θ—*e. g.*, Ἄρμαμίθρης (arma + Mithra), Μιθραδάτης (Mithra + dāta), Μιθραφέρνης (Mithra + farnah).  
 θ > τ—*e. g.*, Ἄσπαμίτρης (aspa + Mithra, Mitra), Μιτροβάτης (Mithra, Mitra + pāta), Μιτραφέρνης (Mithra, Mitra + farnah).  
 θ > σ—*e. g.*, Ἄρτασύρας (arta + θūra), Μασίστης (maθ-īšta), Σατάσπης (θata + aspa).

⊙<sup>r</sup>

- θ<sup>r</sup> > θρ—*e. g.*, Ὀξάθρης (u + xšaθ<sup>r</sup>a), Φαρναζάθρης (farnah + xšaθ<sup>r</sup>a).  
 θ<sup>r</sup> > τρ—*e. g.*, Ἄτραδάτης (āθ<sup>r</sup>i + dāta), Σατραβάτης (xšaθ<sup>r</sup>a + pāta).  
 θ<sup>r</sup> > δρ—*e. g.*, Μεγασίδρας (baga + ciθ<sup>r</sup>a).  
 θ<sup>r</sup> > σ—*e. g.*, Ἄσιδάτης (āθ<sup>r</sup>i + dāta).  
 θ<sup>r</sup> > σσ—*e. g.*, Τισσαφερνης (ciθ<sup>r</sup>a + farnah).  
 θ<sup>r</sup> > ρξ (by attraction)—*e. g.*, Ἄρταξέρξης (arta + xšaθ<sup>r</sup>a).

## D

- d > δ—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδάτης (baga + dāta), Μεγαδόσπης (baga + \*dušta).  
 d > ζ—*e. g.*, Ἄριοβαρζάνης (Ariya + vardana), Βαρζάνης (vardana), Μιθροβαρζάνης (Mithra + vardana).  
 d > τ—*e. g.*, Ἴνταφέρνης (Vi<sup>n</sup>dafarnah).

## N

- n > ν—*e. g.*, Ἀχαιμένης (Haxāmaniš); Ἄριοφάρνης (Ariya + farnah), Ἄσπαθίνης (Aspacanah).

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<sup>1</sup>Avestan.



## P

- p > π—*e. g.*, 'Αριάσπης (Ariya + aspa), Βαγαπάτης (baga + pāta), Παρύσατις (paru + šiyāti).  
 p > β—*e. g.*, Μεγαβάτης (baga + pāta), 'Οροβάτης (aura + pāta), Σατραβάτης (xšaθ<sup>r</sup>a + pāta).  
 p > φ—*e. g.*, Μαιφάτης (māh + pāta), Νιφάτης (napāt + a).

## F

- f > φ—*e. g.*, 'Αριοφάρνης (Ariya + farnah), 'Ινταφέρνης (Vi<sup>d</sup>afarnah), Φραόρτης (Fravarti).  
 f > β—*e. g.*, Βαρνάβαζος (farnah + <sup>1</sup>bāzu), Μεγαβέρνης (baga + farnah).

## B

- b > β—*e. g.*, 'Αρταβάριος (arta + bara), Βαγαπάτης (baga + pāta), Μεγάβυζος (Bagabuxša).  
 b > μ—*e. g.*, Μάρδος (Bardiya), Μεγαδάτης (baga + dāta), Μεγασίδρας (baga + ciθ<sup>r</sup>a).  
 b > σμ—*e. g.*, Σμέρδης (Bardiya), Σμερδομένης (\*bard + maniš). For prothetic σ see Kretschmer, KZ. 29, 440.

## M

- m > μ—*e. g.*, 'Αχαιμένης (Haxāmaniš), Μαδάτας (māh + dāta), 'Ορομάζης (Auramazdāh).

## V

- v > β—*e. g.*, 'Αριοβαρζάνης (Ariya + vardana), 'Αρταβίδης (arta + \*vid), Μιθροβαρζάνης (Miθra + vardana).

Syncope of v—*e. g.*, Γωβρύας (Gaubruva).

Aphæresis of v—*e. g.*, 'Ιδέρνης (Vidarna), 'Ινταφέρνης (Vi<sup>d</sup>afarnah).

<sup>1</sup>Avestan.

- vi > i—*e. g.*, Ὑδάρνης (Vidarna), Ὑστάσπης (Vištāspa).  
 va > o—*e. g.*, Φραόρτης (Fravartī).  
 va(h)u > ω—*e. g.*, Ὠμισος (Vaumīsa).  
 va(h)u > o (?)—*e. g.*, Ὀβορζος (va(h)u ? + <sup>1</sup>barəzan).  
 va(h)u > οι (?)—*e. g.*, Οἰβάρης (va(h)u ? + bara).  
 va(h)u > οιο (?)—*e. g.*, Οἰόβαζος (va(h)u ? + <sup>1</sup>bāzu).  
 vahau > ω—*e. g.*, Ὠχος (Vahauka).

## R

- r > ρ—*e. g.*, Ἀριοφάρνης (Ariya + farnah), Ὀροβάτης  
 (aura + pāta), Ἄρταβάριος (arta + bara).  
 r > λ—*e. g.*, Ὀλοφέρνης (aura + farnah).

## S

- s > σ—*e. g.*, Ἀριάσπης (Ariya + aspa), Μεινοστάνης  
 (maniš + stāna), Ὑστάσπης (Vištāspa).

## Š

- š > σ—*e. g.*, Ἀρσάκης (Aršaka), Μασίστης (mašišta),  
 Σατιφέρνης (šiyāti + farnah).

## Z, Zd

- z > ξ—*e. g.*, Ἄρταζάνης (arta + zana), Ταννοζάρκης (<sup>1</sup>tanū  
 + vazarka).  
 z > ζ—*e. g.*, Ἀρισταζάνης (<sup>1</sup>airišta + zana).  
 zd > ζ—*e. g.*, Ὠρομάζης (Auramazdāh).  
 zd > σδ—*e. g.*, Ἀυρομάσδης (Auramazdāh)

## H

- Syncope of h—*e. g.*, Μαδάτης (māh + dāta). Μαιφάτης  
 (māh + pāta).  
 Aphæresis of h—*e. g.*, Ἀχαμίνης (Haxāmaniš).

<sup>1</sup>Avestan.

## ANCIENT PERSIAN WORD-LIST

THE following is a list of the Ancient Persian words forming the compounds already discussed, together with the names in which they occur.

### A

- \***auta.** *Ἀυτοβάρης, Ἀυτοβουσιάκης, Ἀυτοφραδάτης.*
- aura.** *Ἀβραδάτης, Ἀβροκόμας, Ἀβροκόμης, Ἀβραδάτας, Ἀυρομάσδης, Ὀλοφέρνης, Ὀρόβαζος, Ὀροβάτης, Ὀροφέρνης, Ὀρομάξης.*
- āθ'i.** *Ἀσιδάτας, Ἀσιδάτης, Ἀτραδάτης, Ἀτροπάτης.*
- \***aduš.** *Ἀδούσιος.*
- abiy.** *Ἀβίλτακα (?).*
- \***ama.** *Ἀρσάμας, Ὠισάμης (?).*
- \***arana.** *Ἀρνάκης, Ἀρνάτης.*
- Ariya.** *Ἀριαβίγνης, Ἀρίαζος, Ἀρίατος, Ἀριαμάξης, Ἀριαμένης, Ἀριάμνης, Ἀριάσπης, Ἀρίβαζος, Ἀρίβαιος, Ἀρίζος, Ἀριμένης, Ἀριόβαζος, Ἀριοβαρζάνης, Ἀριομάξης, Ἀριομάνδης, Ἀριομαρδος, Ἀριοφάρνης.*
- arta.** *Ἀρδάβασδος, Ἀρταβαζάνης, Ἀρτάβαζος, Ἀρταβάνης, Ἀρτάβανος, Ἀρταβάριος, Ἀρταβάσδης, Ἀρτάβασδος, Ἀρταβάτας, Ἀρταβάτης, Ἀρτάβης, Ἀρταβίδης, Ἀρταγέρσης (?), Ἀρταγύρσας (?), Ἀρταζώστη (?), Ἀρτακαμᾶ (?), Ἀρτακάμας (?), Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀρταξάνης (?), Ἀρτάξας, Ἀρταξάτας, Ἀρταξέρξης, Ἀρτάξης, Ἀρταξίας, Ἀρτάοζος, Ἀρταουάσδης, Ἀρτάπαζος, Ἀρταπάνης, Ἀρταπάτας, Ἀρταπάτης, Ἀρτάπης, Ἀρτάριος, Ἀρτασούρας, Ἀρτασύρας, Ἀρταύκτης, Ἀρταύνη, Ἀρταύνητης, Ἀρταφέρνης, Ἀρταφρένης, Ἀρταχαίης, Ἀρτεμβάρης, Ἀρτοβαζάνης, Ἀρτόμας (?), Ἀρτόντης (?), Ἀρτοξάρης, Ἀρτοξέρ-*

ξης, Ἄρτόσσης, Ἄρτούχας (?), Ἄρτόχμης, Ἄρτύβιος, Ἄρ-  
τύντης, Ἄρτυστώνη, Ἄρτύφιος.

\*artaunī. Ἄρτώνη, Ἄρτωνις.

aršan. Ἀρσάκης, Ἀρσάμας, Ἀρσαμένης, Ἀρσάμη, Ἀρσά-  
μης, Ἀρσίκας, Ἀρσίμας, Ξέρξης, Σαρσάμας (?), Ὠσά-  
μης (?).

aspa. Ἀμαζάσσης, Ἀράσπας, Ἀριάσσης, Ἀρίσβας (?),  
Ἄροοασπο, Ἄσπαδάτης, Ἄσπαθίνης, Ἄσπακος, Ἄσπαμί-  
τρης, Ἄσπίσας, Δαμασπία, Ζαμάσφης, Κρανάσσης, Ὀτάσσης,  
Πραξάσσης, Ῥωδάσσης, Σατάσσης, Σπαμίτρης, Τιρνάσσης,  
Τυριάσσης, Ὑδάσσης, Ὑστάσσης, Φαρνάσσης, Χοάσσης.

## U

u. Ἀμόργης, Ἀμνίτη, Ἄμντις, Ἄνουϊτις, Ἄτόσσα (?), Βι-  
σθάνης, Ἐξάθρης, Εὐφράτης (?), Ἰσάνης (?), Κναξάρης,  
Ὀάρσης (?), Ὀάρτης (?), Ὀμάργης, Ὀμάργης, Ὀμάρτης  
(?), Ὀμάρτης (?), Ὀξάθρης, Ὀξνάθρης, Ὀξνάρτης (?),  
Ὀξύθρης, Ὀτάγης (?), Ὀτάνης, Οὐδιάσσης, Ὑσάνης,  
Χοάσσης.

## K

kāma. Ἄβροκόμας (?), Ἄβροκόμης (?), Ἄρτακαμά, Ἄρ-  
τακάμας, Μασκάμης.

kārā. Καρτώμης (?).

karta. Ἰσδεγέρδης, Ἰσδηγέρδης, Ἰσδιγέρδης.

\*krāna. Κρανάσσης (?).

## X

xšaθra. Ἄρταξέρξης, Ἄρτοξάρης, Ἄρτοξέρξης, Ἐξάθρης,  
Μιθραξίδης (?), Ὀξάθρης, Ὀξνάθρης, Ὀξνάρτης (?),  
Ὀξύθρης, Σαθραβουζάνης, Σατραβάτης, Σατροπάτης, Φαρ-  
ναξάθρης, Φαρνόξαρθος.

**xšaya.** Ἀρτάξας, Ἀρτάξης, Ἀρταξίας, Μιθραξίδης (?),  
Ξέρξης.

## G

\***gau.** Γωβρίας (?), Γωβρύας (?), Κομάτης, Ῥωπάρας  
(?), Ῥωπάρης (?).

\***garša.** Ἀρταγέρσης (?), Ἀρταγύρσας (?).

## C

**canah.** Ἀσπαθίνης.

**cīθ<sup>r</sup>a.** Μεγασίδρας, Τισσαφέρνης, Τριταίχμης, Τριτανταίχ-  
μης.

**Cišpi, Caišpi.** Τεάσπις, Τείσπης.

## J

\***jasta (jad).** Οὐδιάστης (?).

## T

**taumā.** Καρτώμης (?), Μιθρατώχμης, Τεριτούχμης.

**tauman** (*power*, Tolman, *Lex. and Texts*, 91).

Καρτώμης (?).

\***taxma.** Τριταίχμης, Τριτανταίχμης.

**tāna.** Ὀτάνης.

\***Tīra.** Τειριβάζου, Τεριτούχμης, Τηρίβαζος, Τηριδάτης, Τι-  
ραῖος, Τιρίβαζος, Τιριδάτης.

## ⊙

**θata.** Σατάσπης.

**θūra.** Ἀρτασούρας, Ἀρτασύρας.

## D

**dāta.** Ἀβραδάτης, Ἀσιαδάτας, Ἀσιδάτης, Ἀτραδάτης, Αὐ-

ραδάτας, Βαγαδάτης, Βαγάθως (?), Δαταφέρνης (?), Δῶ-  
τος (?), Μαγαδάτης, Μαδάτας, Μαδέτης, Μαιδάτας, Με-  
γαδάτης, Μιθραδάτης, Μιθριδάτης, Μιθριδᾶτις, Μιθραδαῖος,  
Μιτραδάτης, Ὁξοδάτης, Ὀρονδάτης, Ὀροσοδάτης, Παρσώνδης  
(?), Σπιθαδάτης, Σπιθροβάτης (?), Σφενταδάτης, Τηριδά-  
της, Τιριδάτης, Φαρανδάκης, Φαρανδάτης, Φερενδάτης.

dāta (*law*). Δαμάτας, Δατάμας, Δατάμης, Δαταφέρνης (?),  
Δοτάμας.

\*dušta (< \*duš). Μεγαδόστης.

## P

pāta. Ἄγραβάτης, Ἄρπάτης, Ἄρταβάτας, Ἄρταβάτης, Ἄρ-  
ταπάτας, Ἄρταπάτης, Ἄτροπάτης, Βαγαπαῖος, Βαγαπάτης,  
Ἰξαβάτης, Ἰξαβάτης, Ἰξαλβάτης, Μαιφάτης, Μαρσαβάτης,  
Μεγαβάτης, Μιθροβαῖος, Μιτροβάτης, Νορονδαβάτης,  
Ὀκοντοβάτης, Ὀμονδοβάτης, Ὀροβάτης, Ὀρονδαβάτης,  
Ὀρονδαπάντης, Ὀροντοπάτης, Ῥοδοβάτης, Σατραβάτης,  
Σατροπάτης, Τιγραπάτης, Φαρναπάτης, Φαρνικάτης.

paṅu. Παρύσατις, Πυράττις, Φάρξιρις (?), Φάρσιρις (?).

\*paršana. Παρσώνδης (?).

pitar. Φριαπίτης.

## F

farnah. Ἄναφᾶς, Ἄνάφης, Ἄριοφάρνης, Ἄρταφέρνης, Ἄρ-  
ταφρένης, Βαξαφαρμάνης, Βαρζαφάρνης, Βαρνάβαζος, Δαι-  
φάρνης, Δαιφέρνης, Δαταφέρνης, Ἴνταφέρνης, Μαίφαρνος,  
Μεγαβέρνης, Μιτραφέρνης, Μαιοφέρνης, Ὀλοφέρνης, Ὀνα-  
φέρνης, Ὀροφέρνης, Σαιταφάρνης, Σατιφέρνης, Τασιφέρνης,  
Τισσαφέρνης, Φαρανδάκης, Φαρανδάτης, Φαρνάβαζος, Φαρ-  
ναζάθρης, Φαρνάκη, Φαρνάκης, Φάρνακος, Φαρνακῦας, Φαρ-  
ναπάτης, Φαρνάσπης, Φαρνόξαρθος, Φαρνούχης, Φαρνούχος,  
Φεραύλης (?), Φερενδάτης, Φερεσσεύης (?), Φρανικάτης,  
Φραταφέρνης.

\*frāta. Εὐφράτας (?), Φραταγούνη, Φραταφέρνης.

\*fravarti. Φραόρτης.

\*frahāta. Φραάτης (?).

## B

baga. Βαγαδάτης, Βάγαζος, Βαγάθως, Βαγαίος, Βαγαπαίος, Βαγαπάτης, Βαγασάκης, Βαγόραζος, Βαγωδάραν, Βαγωδαρανῶν, Βασσάκης, Μαγαδάτης, Μαγαίος, Μεγαβάλης, Μεγάβαζος, Μεγαβάρης, Μεγαβάτης, Μεγαβέρνης, Μεγάβυζος, Μεγαδάτης, Μεγαδόστης, Μεγάπανος, Μεγασίδρας, Μεγαφέρνης.

bara. Ἄρταβάριος, Ἄρτάριος (?), Ἄρτεμβάρης, Αὐτοβάρης, Βουβάρης, Βουπάρης, Μεγαβάρης, Οἰβάρας, Οἰβάρας, Οἰβάρης, Ὀρσόβαρις, Σατιβάρας.

\*baruva. Γωβρίας (?), Γωβρύας (?), Ῥωπάρας (?), Ῥωπάρης (?).

\*bard. Ἄριόμαρδος (?), Μαρδόντης, Μάρδος, Μέρδης, Σμέρδης, Σμερδομένης.

\*bigna. Ἄριαβίγνης.

\*bū. Βουβάκης, Βουβάρης, Βουπάρης.

\*buxša. Βόξος (?), Μεγάβυζος.

## M

māta. Κομάτης (?), Ματάκης (?).

maθišta. Μασίστης, Μασίστιος, Μασίστρης.

Māda. Μήδος.

maniš. Ἄριαμένης, Ἄριάμνης (?), Ἄριμένης, Ἄρσαμένης, Ἄρτάμης, Ἄρτάμνης, Ἄρτάνης, Ἄχαιμένης, Ἄχαιμενίδης, Ἰεραμένης, Μενίσκος (?), Μενοστάνης (?), Σειράμνης (?), Σισάμνης, Σπιταμᾶς, Σπιταμένης, Σταμένης (?), Φραδασμένης (?), Φαρασμάνης (?), Φαρισμάνης (?).

\*margā. Ἄμόργης, Ὀμάργης, Ὀμάργης, Ὀμάρτης (?), Ὀμάρτης (?).

- \***marduna.** Μαρδόνιος (?), Μάρδων (?).  
 \***mardvan.** Μαρδόνιος (?), Μάρδων (?).  
**mazdah.** Αύρομάσδης, Μαζαία, Μαζαίος, Μαζάκης, Μαζάρης, Μάζαρος, Μαζήνης, Ώρομάζης.  
**māh.** Μαδάτας, Μαδέτης, Μάης, Μαιβουζάνης, Μαιδάτας, Μαίφαρνος, Μαιφάτης.  
**Mītra (Mitra).** Ἀρμαμίθρης, Ἀσπαμίτρης, Μηθραφέρνης, Μητρώστης, Μίθαρος, Μιθραδάτης, Μιθραῖος, Μιθράνης, Μιθραξίδης, Μίθρας, Μιθρατῶχμης, Μιθραύστης, Μιθρήνης, Μιθριδᾶτις, Μιθρίνης, Μιθροάξης, Μιθροβαῖος, Μιθροβαρζάνης, Μιθροβουζάνης, Μιθροδαῖος, Μιθροπαύστης, Μιθροπάσσης, Μίτρα, Μιτραγάθης, Μιτραδάτης, Μιτραῖος, Μιτράνης, Μιτραφέρνης, Μιτροβάτης, Ῥεομίθρης, Σιρομίτρης, Σισιμίθρης, Σουσαμίθρης, Σπαμίτρης, Ώμισος.

## Y

- yam.** Ἀβίλτακα (Ἀβιάτακα) (?).

## R

- \***ramna.** Ἀριαράμνης.  
 \***rudra.** Ῥοδογούνη, Ῥωδάσσης (?).

## V

- \***vaxštra.** Κναξάρης.  
**vardana.** Ἀριοβαρζάνης, Ἀρτιβαρζάνης, Βαρζάνης, Μιθροβαρζάνης, Ναβαρζάνης.  
 \***varšan.** Ὀάρσης (?), Ὀάρτης (?).  
**vazarka.** Ταναοξάρης, Ταννοξάρκης.  
**Vahauka.** Ὠχος.  
**va(h)u.** Ἀρτόμας (?), Ἀρτούχας (?), Δαρειαία, Δαρειαίας, Δαρειαῖος, Δαρείος, Δαρίκης, Ὀβορζος (?), Οιβάρας (?), Οιβάρας, Οιβάρης (?), Οιόβαζος (?), Ώμισος.



- \*vid. Ἄρταβίδης.  
 \*vidarna. Ἰδέρνης, Ὑδάρνης.  
 \*vi<sup>n</sup>da(t). Ἰνταφέρνης.  
 \*višta. Ὑστάσπης.

## S

- \*sāka. Βαγασάκης (?), Πετησάκης (?).  
 Suguda. Ἴσογαῖος, Σεκυνδιανός, Σογδιανός, Σόγδιος.  
 stāna. Βισθάνης, Ἰσάνης, Μεινοστάνης, Ὑσάνης.  
 spāda. Ἐρανοσβάτης (?).  
 \*spiθ<sup>r</sup>a. Σπιθραδάτης (?), Σπιθριδάτης (?), Σπιθροβά-  
 τής (?).

## Š

- šiyāti. Παρύσατις, Πυράττις, Σατιβάρας, Σατιβαρζάνης,  
 Σατιφέρνης, Τασιφέρνης, Φάρζιρις (?), Φάρσιρις (?).

## Z

- zana. Ἄρισταζάνης, Ἄρταζάνης.

## H

- \*haxā (nom. sing.). Ἀχαιμένης, Ἀχαιμενίδης.  
 ham. Ἀμήστρις (?).  
 \*hūta. Ὀτάσπης (?).

## HYPOCORISTIC SUFFIXES

SUFFIXES used in forming hypocoristic names, together with the names in which they appear.

- a. Ἀδεύης, Ἀπάμα, Βόγης, Μάης (?), Στάγης (?), Τάγης (?).
- (a)iya. Ἀδούσιος, Ἀρμῖος, Ἀρίβαιος, Βαγαῖος, Βαγαπαῖος, Βουγαῖος, Ἰμῖος, Μαγαῖος, Μαζαία, Μαζαῖος, Μασίστιος, Μέρδης, Μιθραῖος, Μιτραῖος, Μουχαῖος, Σμέρδης, Τιραῖος.
- (a)ka. Ἀρνάκης, Ἀρσάκης, Ἀρσίκας (?), Ἄσπακος, Βαζάκης, Δηϊόκης, Μαζάκης, Ματάκης, Μενίσκος, Πασάκης (?), Ῥωσάκης (?), Σταβάκης, Φαρνάκη, Φαρνάκης, Φάρνακος.
- (a)na. Ἀζάνης, Βαζάνης (?), Μαζήνης, Μιθράνης, Μιθρήνης, Μιτράνης.
- (a)ra. Μαζάρης, Μάζαρος, Μασίστρης.
- (i)ka. Ἀρσίκας (?), Ῥαθονίκης.
- (i)na. Βαρσίνη (?), Ὀρξίνης, Ῥαδίνης, Ῥαθίνης.
- (i)ta. Ἀρσίτης.
- (u)ka. Φαρνούχης, Φαρνούχος.

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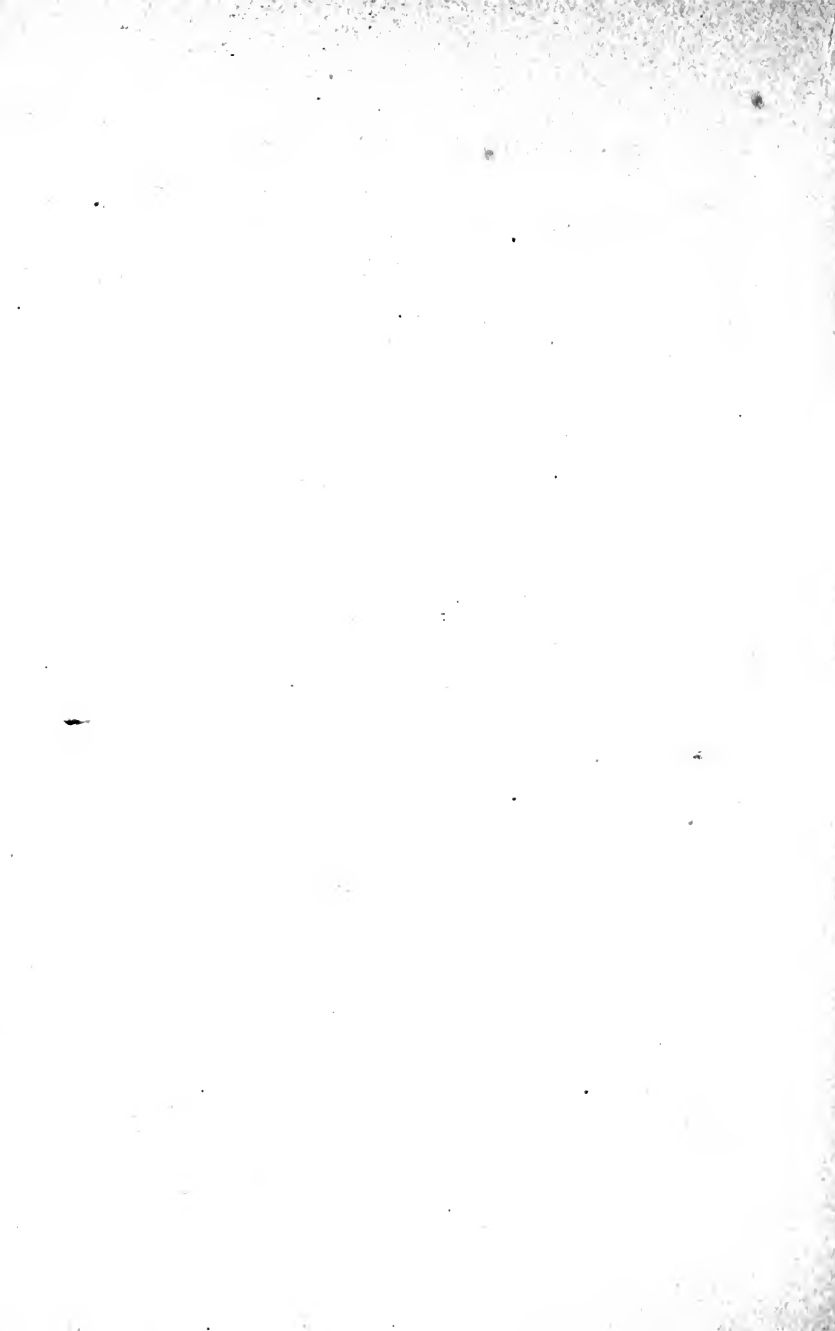
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